

Evangelical Christendom.

MARCH, 1883.

THE MONTH.

THE refusal of the Bishop of Manchester to institute Mr. Cowgill into the living of Miles Platting has elicited the sympathy of many influential persons connected with the Church of England. If Sir Percival Heywood brings the question of his rights as patron in the case to a judicial decision, the results will be watched with keen interest. They may be great or they may be small, but the principle that underlies the question is an important one, and of interest to every Church. A late article in the *Record* upon this subject concludes as follows: "It is said that he [the Bishop of Manchester] has usurped a power which plainly does not belong to him. No one conversant with ecclesiastical law will admit this. The limits of the Bishop's discretion are not only narrow, but they are by no means rigidly fixed, and until it is decided to the contrary, no one can blame the Bishop for claiming to possess a power which it is an outrage on common sense to imagine him to be without. We may, therefore, dismiss this notion from our consideration. The broad ground upon which the Bishop of Manchester relies is stated in the letter which he has written to Mr. Woods Tindall. The laws of the Church must be upheld. Attempts to change the law are one thing; efforts to break the law, quite another. Peace bought at the price of the subversion of authority is not peace at all, it is anarchy. It is the duty of the rulers of the Church not to surrender the reins of government because some of their clergy are lawless and disobedient, but to hold them all the more firmly, and to guard the integrity of the law without fear or favour. This appears to us, and we think will seem to most English Churchmen, to indicate a straightforward, intelligible line of action, and one which, if consistently adopted by the rulers, will infuse confidence and courage into the ruled. But we must remember that it is not simply the fact of law-breaking, but the kind of law-breaking, which we have to consider. It is not merely that the Ritualists ignore the Church Courts, but that they do so for the sake of re-establishing the Mass, that makes the question of 'peace' so momentous. We are glad to notice that the Bishop of Manchester refers to this in his letter: 'The time may be coming rapidly on when it will behove Churchmen, if they would save scriptural truth, to declare that, while desiring to be true to the principles of all really primitive and Catholic Christianity, they will be true also to the principles of their own sober and well-considered Reformation.' . . . There is an opportunity now for union amongst loyal Churchmen of all parties which has never been furnished before, and it will be our own fault if those who have come forward, at the very moment when everything seemed on the point of being lost, are not adequately supported. The form which this support should

take requires consideration, and must depend to some extent on circumstances; but it is emphatically the duty of all who are really true to the Reformation and loyal to the Church to make their voice heard and their influence felt at the present crisis."

The paper on "Church Work," read by Mr. Hubbard, M.P., at the London Diocesan Conference, touches on a question which presses sorely on the heart of earnest Christians in every Church—namely, by what means the ever-growing mass of poor population is to be overtaken and their spiritual needs provided for. On the one hand, places of worship cannot be built fast enough to keep pace with the increase of the people; and, on the other hand, the churches that exist are, in multitudes of instances, very thinly attended. Thousands in all our large towns are growing up utterly alienated from all religion. Money is wanted to provide agencies for coping with this gigantic evil; but money, we believe, will always come, in fuller or scantier measure, wherever the success of the work gives assurance that the money will not be lost. Great religious movements win their first decisive victories from the spirit that animates them, and thus they attract the material means necessary for their extension and support. The problem of winning the working classes and those below them has not yet been solved, though the efforts to solve it have been attended with some measure of encouraging success. Whatever accomplishes anything in that direction deserves well of the whole Christian world.

The deputation from various Missionary societies that waited on Lord Granville and Lord Derby, at the Colonial Office, drew attention to a very great evil which prevailed in the Pacific. They pointed out that the inhabitants of the New Hebrides were being carried off in a so-called labour traffic, which differs very little from a slave-trade. A great deal of misery was the consequence, and there was even some fear that the islands might become depopulated. We trust our Government will be able to take efficient measures to check the evil. If British protection could be extended to that region, the same beneficial effects would follow as are witnessed at Fiji, where the Gospel has changed the most degraded savages into a peaceable, enlightened, and thriving community.

The excessive rainfall to which we alluded in our last number still continues, and fresh accounts come in daily of damage to life and property. It is pitiable to think of the widespread misery and ruin caused by the floods in so many places. A lady correspondent informs us that, "from Cologne to Carlsruhe alone, 12,000 people are without covering or support." She suggests that an appeal should be made to the Christian public to raise £10,000 or £20,000 at once for these poor Germans, towards which she and her brother will give £10. The Treasurer or Secretaries of the Evangelical Alliance will be very glad to receive any contributions that may be sent for this purpose. The case is one of immediate and pressing urgency.

LITERARY.

On the 15th of November, 1873, the *Ville du Havre* sailed from New York, carrying on board five delegates from the churches of Continental Europe to the great meeting of the Evangelical Alliance which had been held in New York in October. After seven days of the voyage homeward had been accomplished, a

terrible crash awoke the sleepers at an early hour of the night, and in a few minutes the splendid vessel went down in mid-ocean with almost the whole of her living freight. She had been struck by the *Loch Earn*, which was so much injured by the shock that she also foundered a few days later. Among the handful of people saved from the *Ville du Havre* were three of the foreign delegates, one of whom, however, shortly afterwards died from the effects of the exposure and exhaustion which he had endured. The story of his life has been given to the world in a most beautiful and interesting narrative, entitled "*Faithful to the End*," adapted from the French by Miss L. E. Houghton, and published by Messrs. Hodder and Stoughton. Emile Cook was the son of a Methodist minister in France, and became himself a minister in the same body. He was converted to God at nine years of age, and from that early date began to exercise a powerful religious influence on those around him. His labours in every place to which he was appointed were followed by a remarkable revival of religion, or by other evident tokens of power and blessing. During the calamitous war with Prussia, his heart burned with the warmest and purest patriotism for the country of his birth; and during the siege of Paris by the German forces, and afterwards under the horrors of the Commune, he remained in Paris, caring for the wounded, and in every possible way trying to do good by spending freely of his means and strength at no small cost of bodily strain and mental suffering. His first text when a student was, "No man liveth to himself," and he took these words for the motto of his life, and most fittingly are they inscribed on his tomb. The book is full of varied incidents, and is throughout bright and exhilarating as well as stimulating and serious.

The natural and historic setting of the events of Holy Writ have of late years bulked largely in our literature. The scenery of sacred lands, the manners of the time, and the procession of incidents which went on contemporaneously, have all been so vividly described that we find it comparatively easy to transport ourselves in imagination to those remote periods and distant places. An element of fiction is sometimes used as the readiest vehicle for conveying such information in a clear and lively manner, and to this we do not object, provided the fancy is not allowed to tamper with the actual facts, and is not suffered to add any of its own poor embellishments to the majestic forms of those whose simple record has been left us by the pen of inspiration. From Professor Delitzset we have a little tale entitled "*José and Benjamin*," written some years ago, but only recently translated by Mr. J. G. Smieton, and published by the firm we have named above. The scene is laid in Jerusalem, in the days of Herod Agrippa, and it is a story of friendship between two Jewish youths, one of whom has become a Christian, and by his love and devotion to the other, who is of higher social position, but an unbeliever, succeeds in winning him to the faith of Christ. The proof of love is given when the young man of superior rank is smitten with leprosy, and has thus become an outcast from the Holy City. This turn is given to the narrative from the interest Dr. Delitzset felt in the miserable condition of the lepers in Jerusalem, for whom a noble German lady succeeded, in 1867, in opening an hospital called "*Jesus-hilfe*" (Jesus-help), on a height adjoining the city westwards. The minute description of the Jewish customs and ritual of the period will make the book interesting to scholars. Dr. Delitzset hints, moreover, in a prefatory letter that it possesses something of an autobiographic character, for he says, "It is a piece of my own life, reflected in a historic mirror, but written for the glory of God and of His Christ."

Missionary labours have now been carried on for so long a time, and on so wide and diversified a scale, that the literature of missions has attained to large proportions. Besides the numerous periodicals that relate fresh intelligence, it has become necessary to furnish compends giving the history of special enterprises in particular fields of labour. Miss E. R. Pitman has already wielded her pen effectively for this purpose, and has now added to her former volumes one on "Central Africa, Japan, and Fiji" (Hodder and Stoughton). These three localities are happily grouped together in regard to the degree of progress the good work has made in each respectively. In Central Africa it is just beginning; in Japan it is further advanced; while in Fiji the fruits of Christian enterprise may be clearly perceived in the transformation of that dark den of cannibalism into a scene of civilization, purity, and well-being. The victory of the truth in one place is full of encouragement for the toilers in another, who are acting as pioneers in trying to force their way through the barriers that centuries of degradation have piled up before them, for it is the sure presage that these colossal forces of evil shall also in their turn be subdued by the beneficent power of the Gospel. The book is beautifully illustrated, as well as clearly and pleasingly written.

From the same publishers we have "God's Light in Dark Clouds," by Dr. Theodore L. Cuyler. It consists of a series of short addresses intended for the desponding and bereaved. It is scriptural in its matter, sympathetic in its tone, vigorous in its illustrations, and direct and homely in its language; a little American in its off-hand style, as compared with the quiet pathos of the best English writers, but still a book fitted to be useful to those for whom it has been written.

The task of urging men to accept salvation and grow in holiness is, happily, not confined in our days to men who dedicate themselves to the sacred functions of the Christian ministry. It is seen that the harvest fields are great, and the labourers are all too few. Many occupying diversified positions in life, and engaged in various professional avocations, acknowledge the call to speak a word as they may have opportunity. We have before us a volume of addresses of this nature, called "Stepping Stones to Higher Things," by Captain Seton Churchill, published by Eliot Stock. They are warm and urgent, and we trust they will effect much good.

HEALTH AND HOPE.

A MAN attacked with ague passes from a shivering to a burning fit. For some hours he feels chilled to his very marrow, as if enclosed in ice, and then his veins seem to run with liquid fire, as though he were being consumed alive. The unnatural cold and the unnatural heat are parts of the same disease, and both are equally removed from the stable temperature of health. It is incorrect to speak of the natural warmth of the body, when it enjoys the comfort of being hale and hearty, as though it were the mean between two extremes. The two so-called extremes are only alternative symptoms of the same distemper, and both taken together stand at the opposite pole from the healthful condition of the frame. The one fit succeeds the other, without the sufferer passing through an intermediate stage of pleasant and wholesome warmth. That can only be gained by the disease

being mastered, and its freezing and fiery manifestations both expelled. We shall understand how it is that "extremes meet" when we observe that they are really very near each other. The very same thing lies at the basis of both. It has often been remarked, for instance, that scepticism and credulity are closely allied. The transition from one to the other is very natural and easy—nay, they frequently co-exist at the same time in the self-same person. The man who will not be convinced by the most cogent evidence on one subject will believe anything on any or no evidence when another is in question. Why is this? Partly, at least, because the same incapacity for estimating evidence aright leads him to reject the good and accept the weak. Both mistakes arise from the same infirmity of judgment; or if the real cause lies deeper, as it undoubtedly does, the judgment is weakened in its action by the underlying passions, and shows its want of grasp and vigour by the twofold errors into which it falls. Even in the ancient heathen world, it was remarked that when faith in their gods decayed, then the most odious superstitions ran riot. When Rome had subdued the world, and set up all the gods of the conquered nations in her Pantheon as equally worthy of divine honour, it was natural that all belief in them should give way. National religions perished in this confluence of deities on the banks of the Tiber. To the haughty masters of the world religion became a mere political engine. The Roman supported or persecuted this or that form of faith for reasons of state, but in his heart he was a sceptic. Then it was that sorcerers and necromancers gained their golden harvest, and soothsayers and magicians of every grade and name plied their nefarious deceitful arts with most success. That hateful tribe of men and women swarmed over the whole world, ready to lend their vaunted devilish aid to further any villainy that would bring them gain. Within the bounds of Christendom, superstition and scepticism have always played into each other's hands. One of the Popes in the Middle Ages is recorded to have used the expression: "*Quantum profuit nobis haec fabula de Christo.*" How much this fable concerning Christ has profited us! He only spoke plainly what many other ecclesiastics felt. They were infidels in heart, while they enforced their system of superstition on the blinded and subject people. When men reject the truth, they fall under the strong delusion that makes them believe a lie. As the priest became a Sadducee, so often the scoffer became the slave of the priest. A life of wild indulgence and reckless profanity has often ended in the most abject and miserable round of so-called religious performances. When vice has lost all her charms for her wretched and exhausted victim, she hands him over to the tender mercies of a heartless and cruel creed.

• Some of the wickedest men who ever lived gave directions that they should be buried in the coarse gown and cowl of a monk, so that in the day of judgment they might pass muster unobserved, and make good their escape from their just deserts.

True faith in the Gospel is the opposite of both the unhealthy spiritual conditions we have noted. It is equally distinct from the deadly chill of infidelity and the false fire of superstition. Both of them recognize it as their common foe, and are always ready to unite their forces to do battle with it. They can give and take between themselves, for what is lost to-day may be won back to-morrow. But the Gospel, in its truth and power, is the antagonist they agree in dreading. Wherever that takes hold, they have to bid farewell to their pernicious influence. The simplicity of the faith as it is in Jesus is able to exercise a might which can put to flight these spirits of evil. Here alone is to be found the health of the soul and the salvation of the world. Spiritual life has its root in sincere accept-

ance of the Saviour, and it is the experience of His grace, and that alone, which can prove effective as the safeguard of the soul. The attacks of infidelity are powerless against the Christian who knows in whom he has believed. The debasing mummeries and arrogant pretensions of priestcraft are spurned as inconsistent with the Saviour's free forgiveness, His spiritual teachings, and His single claim to the obedience of His people. It is only by Gospel truth, held and preached in the power of a divine life, that the world can be delivered from the evils that oppress and threaten it. Controversy may be necessary in contending earnestly for the faith once delivered to the saints; legislation has been deemed expedient, though it has in the main proved little better than a broken reed. But whatever these may effect, the hope of the Church and the world is bound up with the proclamation of salvation, through the crucified and risen Redeemer, accompanied by the power of the Holy Ghost, to make it effective in producing genuine faith and holiness of heart and life. Whenever this takes place in any marked degree, the antagonistic forces of evil are compelled to give way.

USEFULNESS AFTER DEATH.

THE Christian has often felt a pang of regret at parting from his work on earth, even although it was to enter into his reward. When Paul considered the question with himself, in his prison at Rome, as to whether he would rather choose to depart and be with Christ, or remain longer below, he felt that the only reason that could weigh in favour of his continuance in the flesh was that it would give him further opportunity of being useful to his brethren in the faith. His consuming desire was to be the means of doing good. Such also has been the ambition that has fired many a devoted heart. Those who are blessed themselves wish to diffuse blessing round them. Sometimes they feel disappointed that they seem to accomplish so little; and when the last moment comes, they are sorry to go without having something more to show as the fruit of their labour and proof of their fidelity. It is a comforting thought, in such circumstances, to know that our usefulness does not always cease with the cessation of the breath. We die, but our work goes on; nay, very frequently the best part of it takes place after we are laid in the dust. There are many forms and degrees of posthumous influence. The great benefactors of mankind never lose their power to bless, but rather, like a rolling river, it seems to gather strength as it flows on and on. Wesley lives in the Connexion he founded, and its kindred offshoots. The spirit of the dauntless Knox has never ceased to work in the brotherhood of Presbyterian churches. The mighty men of God who toiled and suffered and wrote in England, have left an animating spirit that still breathes in the religious life of the present day. Luther and Calvin, the master spirits of the Reformation, have so powerfully affected the course of history, that their influence can never cease while the world shall last. Those holy men whose lives have been left on record by the pen of inspiration occupy a still more distinguished place of perennial benediction. Of each of them may the words be used which Holy Writ itself employs of one of their number: "And by it he, being dead, yet speaketh."

It is remarkable how, in some cases, lives that accomplished comparatively little directly have achieved a great deal through their record and memorial. The biography of Henry Martyn has set many a heart on fire. Robert MacCheyne did much while he lived, but far more by the story of his saintly life as told after he was gone. Hedley Vicars became a power for good by being cut off so young,

and leaving the touching tale of his faith and consecration to be related by his sorrowing friends. In cases like these the mystery of Providence is clearly solved. The regrets and questionings that surround the death-bed of such as are taken away in the early promise of their ardent years, are hushed and rebuked when the purpose of Him who disposes all events is thus made manifest. "God doth not read either man's work or his own gifts," yet He honours His instruments by showing His power through them while they live and labour, and still more, if it seem good to Him, by blessing their memory after He has taken them home to Himself. Such biographies are like censers, holding within them a living handful of holy fire, and kindling the flame in other hearts by their burning touch. To such may we adapt the language of the poet, and say:

"So many minds did gird their orbs with beams,
 Tho' one did fling the fire;
 Heaven flow'd upon the soul in many dreams
 Of high desire."

But what shall we say of the humble and obscure, who achieve no public work, leave no writings of their own, and have none to write their story for them; who spend their days in the hidden round of quiet, unobtrusive tasks of lowly, familiar toil, and sink at last into a nameless grave? Can they draw any comfort from the thought that their usefulness may live after they are gone? Even so. The poor mother brings up the three or four children, to provide whom with plain and homely fare and decent, if coarse, attire, tasks her industry and frugality to the utmost. Her pious training and her prayers are not lost; and after she has finished her hard and weary toil, her faith and earnest strivings endure in their effects in the hearts of those who go forth from her little cottage to take their place and do their life-work in the fear of God. Through the vicissitudes of their lot, they hold fast the memory of their mother's piety, and copy her example when little ones in turn grow up around their knees. Thus, from one generation to another the blessing passes on, and the prayers, offered in many tears and under many trials, seem registered in heaven, to be ever answered anew in the grace bestowed on children's children, and those that follow after. From one single seed whole orchards of choicest fruitage have been known to spring by successive sowings; and who shall say how far the usefulness of a forgotten life may reach? Every devoted soul is a part of the heavenly leaven working hiddenly to purify the world, and bequeath an element of power in those that are quickened by its touch. Only the Omniscient Eye can trace the working fully, and the Great Day alone shall bring it all to light.

FROM a letter that has appeared in "Our Sisters in other Lands," we extract the following referring to South Africa: "The arrival of boxes from the British and Foreign Bible Society containing the complete Bible was a matter of great interest to all. The New Testament was published many years ago, and at intervals since then the Psalms and other books have followed. But this was the first appearance of the long-awaited-for complete edition, and the missionaries planned to make a red-letter day of the occasion. Sabbath, the 3rd of September, was fixed for it, and due notice was sent to the fourteen chief stations, that the catechists of the out-stations belonging to each, and as many of the people as possible, should assemble at the central stations on that day, when, after a suitable service, the Bibles would be presented to the catechists, and the next day the sale would begin. At every station the Bible is the engrossing theme; and the arrival of the boxes, and the joy and thankfulness of the venerable fathers of the mission as they opened them, and handled their precious contents, was very touching."

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, February 17, 1883.

Elections for the renewal by moiety of all the Presbyterial Councils of the Reformed Church in France, took place on Sunday, February 11. On these elections depend the composition of the consistories and synods, and the choice of pastors. The result for the eight parishes of the capital has been a total majority of 759 votes for the Orthodox—larger by 139 than last year. Out of twenty-three candidates elected, two only are Rationalistic, and these are for the Church of the Oratoire, together with a third, who is Orthodox. Strenuous efforts were made by both parties, as usual. It is a matter for great thankfulness, amidst the turbid streams of every shade of infidelity and evil influences in Paris, that the result has been so favourable. Christians need draw near to one another, and stand firm. The uncertain state of politics, with a set of representatives of the nation who have no cohesion, the fatal events of the commencement of the year, the difficulty of forming a Ministry, the succession of removals by illness or death of ministers, the extreme depression of trade, the floods, the prevalence of disease, and the increase of crime and suicide, point to a perilous future. The stir occasioned by the bill-sticking of Prince Jerome Napoleon, his precipitate imprisonment and almost as precipitate release, the pricking up of ears of the Napoleonic party, and the ridicule cast upon it all, are not reassuring to thinking minds. General unrest and uneasiness is increasingly felt.

An evolution seems taking place in the bearing of the world towards Christians. As usual, where there is real vigorous life, there will be the opposition of death. The singular denomination of rough opposers, arisen in England, under the name of "Skeletons," is no misnomer. The dead to God are alive to the world and Satan, and have ten thousand ways of resisting living active saints of every church. The accusation of being heartless fanatics is brought against orthodox or evangelical Protestants by the licentious and Romanist *Figaro*, even to vouching for the stupefying or intoxicating of children by belladonna in order to convert them to Protestantism: "No foreign or imported sect,

but a powerful Parisian orthodoxy, composed of millionaire madmen and fools, committing monstrosities in the shade, hitherto undiscovered; an occult society, composed of persons in high position, disposing of a terrific influence by their colossal fortunes, promoting an hysterical religion to which crime is no obstacle, and which, to save the soul, goes so far as to kill the body!" The author of the serial says: "I needed to cry aloud; I was uncertain as to the result, but now I know I have aimed aright; I turned up a huge stone, and underneath was found full of black beasts!"

It is curious that at first the Protestant religious press supposed the serial was aiming at the Salvation Army. The author denied it. Then they declared it was a shot against a peculiar sect in the south of France. The author denied it; and now, with the ignorance always disclosed when Protestantism is the theme, he exclaims: All these deeds "are probably the off-shoots of the Protestant religion, and, more likely still, of the Wesleyan sect of that religion"! This is exciting no small stir in French Protestantism, for it points to the renewal of old-time calumnies, raised from the dead, white-washed, and suited to the present day, when vast masses are, by their daily reading, prepared to believe in the existence of any crime, however monstrous.

The Protestant press is also "taken aback" by the illiberal and persecuting measures taken by the administrative powers of our sturdy little republican neighbour, Helvetia against the Salvation Army. Whatever be the opinion concerning their mode of evangelisation, there is but one toll against the treatment of young Christian women in the police-courts, and the expulsion of the inoffensive party of Salvationists from the cantons.

Is it a foretaste or a warning of what may be expected when the godless get the upper hand? Recently, several able Christian men—Dr. de Pressensé, Dr. Hollard, M. Puaux, etc.—went by appointment to meet a crowd of Freethinkers. The principal subject was "Conscience," which the latter deny. A portion of the time was spent in noise and clamour, especially when Roman Catholic speakers used some unparliamentary expres-

sions; but the Protestants were more patiently heard. A citizen remarked privately to a Protestant gentleman that he had violated his children's liberty by teaching them religion. "I have done far more, citizen, far more than that: Je leur ai donné le jour!"

There is strange medley of truth and error in the popular mind. "Before we enfranchise souls we must enfranchise stomachs," says one; and, true enough, the question of food and sufficient food, and good day's pay for good day's work, is a heavy one, and Christian men should be first-rate philanthropists. A strange idea current with some is that "the weak and infirm should be allowed to die; it is a cruelty to lengthen their lives, whether children or adults." And, with the inconsistency so often met with, these very people do good by stealth to the parties whose extinction seems to them so desirable. Others are advocating suicide as a glorious mark of intrepidity, deserving of admiration; others, again, declare that life is like a thin crust, that the wise pass over rapidly and lightly, but searching into its mysteries, but rather eluding them. Truly, there is nothing new in all these and a thousand other aberrations. Thinkers of our times, with all the modern discoveries and appliances, are fearfully linking themselves to the vagaries of the past, leaving no gap between the free-thinking of a hundred years ago and that of the present day. The mad rush downwards is fearful!

There is a cry for cheaper books among Protestants. Evil literature flies from end to end of the country, but good religious books are dear. Publishers call for a Pure Literature Society, as the only way of conceding the cheapness justly desired by readers with their own claims as booksellers.

The Week of Prayer has been a week of blessing in many parts of France; remarkable conversions to God have taken place. In Codognan, the hand of God was remarkably upon the people. Several meetings took place during the day in different quarters, while the general prayer-meetings in the evening were crowded. Four hours seemed

short; while, one after another, souls found peace and testified. Men, women, and children rejoiced in newly found salvation. The President of the Central Committee of the Mission Intérieure, Pastor Babut, of Nîmes, presided, assisted by six other pastors; the service of communion and thanksgiving at the close; from 800 to 900 in the church, and 150 communicants. This hopeful movement is extending to the neighbouring communes. Joyful hymns and happy faces abound. In Thiat, one of the Evangelical Society's stations in the Haute Vienne, three young men, a girl, and an old man were hopefully saved; in the Drôme, in the Ardèche, and in the Isère, souls seem also to have found peace. At Valraugue (Gard), many persons were attracted and drawn to Christ at every meeting; these meetings still continue to be held several times a week. At Marseilles, there have been encouraging symptoms of revival. In Cannes, souls have come out from sin and error, and confessed their Saviour publicly. Interesting meetings of the British and Foreign Bible Society, and of the Paris Inner Mission, have lately taken place.

The tomb and remains of Paul Rabaut have been discovered in Nîmes, by means of an English clergyman, the Rev. — Hogg, who induced the Committee of the Orphan House to have a search made in their cellar. The body had been hastily buried there in September, 1794, in troublous times; he was seventy-six when he died, and the parish registers were imperfectly kept. A monument is to be erected to his memory.

Mr. McAll has opened another of the series of large halls in which preaching of a different order, and conducted by ministers of high repute, is given. This time it is on the south side of the Seine that the locale is fixed. The Gaité Hall is the building used, which M. de Pressensé opened on January 26 by an address on "The Existence of God." It is necessary to ventilate these apologetic subjects if the masses so impregnated with Freethought principles are to be reached. The *Echo de la Vérité* has a dialogue upon the same subject in its latest issue.

GERMANY.

[From our own Correspondent.]

Berlin, February 15, 1883.

The negotiations with the Roman See seem to have entered into a new and more hopeful phase. The German Government has published a letter which our Emperor

addressed to the Pope in reply to one received from him on the 3rd of December. The Emperor's letter, dated December 9th and, expresses the hope that as the Pope is satisfied with the renewal of diplomatic relations between Prussia and the Holy See, he would,

on his part, try to reciprocate these measures of reconciliation of our Government which have made it possible to appoint new bishops to the vacant bishoprics. The Emperor further expresses his opinion that if the bishops would announce the new appointment of priests to the Government, as prescribed by law, this would be even more in the interest of the Church than in that of the State, as it would enable the former to fill up the vacant parishes. Finally, the Emperor gives the assurance that if he could by such a measure be convinced of the good-will existing on both sides, he would see no objection against a revision of the May Laws by the Legislature. This letter, which gains the full importance of an official document by the counter-signature of Prince Bismarck, shows that a revision of the May Laws is possible in the eyes of our Government, but that there is one point which Rome must concede, and that is the nomination of newly-appointed priests, to the civil authorities. In order not to throw any difficulties into the way of these negotiations between the two head-quarters, the leader of the Ultramontane party, Mr. Windthorst, has for the moment withdrawn the bills he had proposed in the German Parliament. No discussion has, therefore, taken place on these questions.

Only the Sunday question has occupied the Parliament. Each year, when the budget of the Post is discussed, a renewed effort is made to secure a greater reduction of the postal service on Sundays. The Liberal party, however, objects to it, and the Postmaster-General also tries to oppose such claims. The Sunday question has obtained a prominent character in the province of Saxony, where the Chief President, M. Von Wolff, has issued strict police regulations on the subject. This has created great excitement and antagonism. A petition to the Emperor has been sent in, asking for a repeal; and probably the House of Deputies will also occupy itself with the question. The Christian people, on the other side, are strongly in favour of the new regulations, and had a great meeting at Magdeburg, in which the Rev. Von Schlusbach was requested to speak on the blessing of a proper observance of the Lord's-day.

We have now reports how the Week of Prayer was observed also in other parts of Germany, especially, I must mention, Vienna. Public meetings were not held, but every evening a number of Christian friends, specially invited by cards, met for prayer. Mr. Millard, agent of the British and Foreign

Bible Society, opened the meetings; but also Professor Vogel, of the University, and two members of the Upper Consistory, Dr. Von Tardy and Mr. Witz, as well as others, joined.

In our metropolis, the Berlin Auxiliary of the Central Committee for Home Missions has just published a little work describing all the religious institutions of Berlin. We see by it that a great deal is done here, but with the great want of churches and spiritual care, a great deal more is required. The evangelizing activity of the Rev. V. Schlusbach has been much blessed, as well by evident conversion of drunkards and other great sinners, as by increased activity of Christian people; he has been working in the Nazareth and Zion parishes, and now begins in Moabite for the remaining weeks of his sojourn. On the 1st of April he will go to Hamburg, but he promises to re-visit Berlin next autumn. He especially wishes to inspire the Young Men's Christian Associations with new life. Besides this work, he has held some large public meetings, and been asked to help here and there. The victory obtained by the believing parties at the elections for the parochial councils in November has not proved permanent. In some cases where new elections, from some formal deficiencies, were required, the "Liberals" have carried the day. They, or rather the religiously-indifferent people, of course, are still the majority of the population in Berlin, but the workmen are showing how truly spiritual work can be efficient.

The Conservatives in Parliament have proposed a bill that everybody should have the right to swear the oath before a judge of his own religion. The "Hopke case," mentioned in my last letter, has given rise to this, but the practical difficulties will be too great. In the meantime, the sentence of 300 marks issued against Mr. Hopke for declining to be a witness has been diminished to 150 marks by the higher tribunal.

Among other movements and projects in Germany to commemorate the 400th anniversary of the birth of Martin Luther, on November 10, 1883, says the *Lutheran Observer*, is that of restoring the old Castle Church (*Schloss-Kirche*) at Wittenberg, upon whose doors the famous Ninety-five Theses against Indulgences were nailed on October 31, 1517. The building has suffered much from the destructive vicissitudes of war and time, and has been for many years in a state of general decay and neglect. Its strong stone towers have been pierced with openings for cannon, to serve its purpose as a military fortress, but

they have no bells or belfries to call the people to worship in the renowned old edifice in which Luther first proclaimed the gospel of justification by faith and not by works, and thundered against the corruptions of the Church of Rome.

From an interesting brochure entitled "Religious Life in Germany," reprinted from the *Edinburgh Advocate*, we extract the following:—

"We must tell here of an anniversary just past in September, which was the object of deep and honourable enthusiasm over Germany. It was that of the 'Gustavus Adolphus Society,' and it claims interest from Protestants everywhere, for its purpose is to help struggling congregations of our co-religionists in Polish lands. Founded in 1832 by the pious Pastor Grossman, and supported almost solely by truly earnest Christians, its steady usefulness and continual progress is the best proof of the vitality of religion in Germany. Within its existence of fifty years, it has aided nearly 3,000 poor Protestant communities in Romish countries, and its branches are scattered through Germany. The Jubilee Festival extended over several days, and was held in Leipzig, where this society had originated, as the most suitable memorial to the noble King of Sweden who, dying in the moment of victory on the field of Lützen, on 6th November, 1632, saved Protestantism and truth throughout Germany, and in great measure, Europe. An interesting anecdote is related how, on the evening following his death, thirteen of the neigh-

bouring peasants brought a massive stone to mark the spot where Gustavus Adolphus died; it still remains there under an open bronze shrine erected half a century ago. But the most fitting memorial of the Christian hero is this society for assisting poor and persecuted Christians, and Dr. Kögel's sermon on one of the festival days was equally suitable and stirring. The eloquent and evangelical favourite preacher of the Emperor William took as his text Luther's famous metrical version of Psalm xvi. He divided his theme into our 'praising,' our 'confession' of weakness, our 'protest' against the powers of hell and the world, our 'triumph' in God's over-ruling power, and in His being a sure refuge. But the open-air assembly on the battle-field of Lützen, a short distance from Leipzig, formed a brilliant conclusion of the society's jubilee. Two thousand guests by special train from Leipzig were met by an imposing procession of the inhabitants from the villages and all the neighbourhood, and a vast concourse congregated round the 'Schwedenstein,' from which an address was given with telling effect. One circumstance was not a little touching. Besides an old Swedish banner which had waved in the battle, and had been sent by the present King of Sweden, came a flag from Finland, whose sons had fought bravely for liberty and truth under Gustavus Adolphus; and it is saddening to think that this noble little country, so long Swedish, as its people still are, in their sympathies, should now be under the dominion of Russia."

ITALY.

We have received the Report of the Central Committee for England in aid of the Waldensian Mission, which gives a satisfactory account of the progress of their work. The policy indicated in the following sentences strikes us as at once honest and wise:—

It may seem to some that we have a strange method of pleading the cause of the evangelization of Italy. Would it not be better to represent her as all ready to embrace the Gospel, so as to excite the enthusiasm of Christians, and impel them to give liberally for this cause? No; it would not be better. The end never justifies the means. We have always told the truth, and all the truth, to our friends and brothers; and we respect them too much to have recourse to sensational news in order to keep their sympathy alive and active. We tell them things as we see them, persuaded that it is God Himself who

has put it into their hearts to co-operate in the great work of the evangelization of the country of the Pope, and it is not the slowness of the steps which would make them look back after having put their hand to the plough. If we do not see *couleur de rose* as some others, we do not believe less firmly in the final success of the work; and we note with care and thankfulness every indication which seems to tell of the approach of a new era.

It is necessary to have seen the beginning of our missionary work, when even the life of our labourers was menaced by the fanaticism of the people, in order to appreciate the change which has taken place little by little in popular feeling towards the Evangelicals. The law has been on our side since Italy was united under a constitutional king, but it has required time to convince the general

public of this fact. Now it is only some village syndic, or some subordinate town functionary who is ignorant or professes to be ignorant that the law is equal for all. Our evangelists are everywhere respected, and generally received by the authorities and the educated class with all the consideration we could desire. Ministers of State are no exception to this rule, and we could cite more than one fact to prove this, were it not a feeling easily understood, that imposes a law of silence as regards their names.

It is not rare to hear expressions of opinion such as the following applied to Evangelicals: "They are better Christians than we are;" but what is more rare is to see a monk in

search of a pastor; and yet that has been seen.

The Italian Free Churches have suffered a great loss in the person of Dr. Charles Cuturi, of Aciaceto, near Pisa. This man, though of poor parents, raised himself by his talents and integrity to a high position in the municipality of Pisa. He devoted himself much to the interest of the working classes, great bodies of whom turned out at his funeral. The leading national and municipal representatives occupied a place in the front rank of the great crowd who gathered round the open grave, when Pastor Ribet took the opportunity which the law allows of preaching the Gospel to them. Dr. Cuturi, some years ago, abjured the Papacy.

PERSIA.

Oroomiah College, Dec., 1882.

Last July five young men completed their course in theology, and entered active service. They are already widely separated. Two are in Oroomiah, teaching high schools and preaching on Sundays; one is in Tabreez, a hundred miles eastward; one is fifty miles to the south, opening a new work; and one is a hundred miles west, in one of the wildest valleys of the Kurdish mountains. We are glad they all show a true missionary spirit, and are faithfully at work.

In their places, in September, three young men were received to the theological class, and a new class of twelve was entered in the college course. The students this fall numbered fifty-four—viz., ten theologues, thirty-nine in college classes, and five irregular. The term of three months closed December 6 with thorough examinations, both oral and written. A few are poor students, but in general the progress in study was satisfactory, and more and better work was done by teachers and pupils than in any previous term. A new feature this term was the formation of a literary society, that meets weekly for discussions and other exercises. In this society the students have, to a large extent, exercised discipline upon each other.

The weekly lecture on historical and practical subjects by the teachers and the best available speakers among the Nestorians, has been kept up with profit.

In the college prayer-meeting, and in the class meetings, there has often been a deep interest, as also in the Sabbath-school. The growth in moral and Christian character is very hopeful. At the close of the term a religious conference was held at the college, attended by the older students and other Christian workers. The theme was *Christ!* For two days the interest deepened as the glory of our Lord was unfolded from the divine Word in His many attributes and relations of power and love. This solemn and precious season closed, the young men separated for their four months' vacation labours. Kasha Oshana, the senior native teacher, headed a company of ten young soldiers for the snowy mountains of Kurdistan. Over thirty others are teaching, or otherwise labouring, in the Persian field. Rabe Auraham, one of the college teachers, is visitor of their schools, and by an interchange of monthly letters we are trying to encourage them to zeal and fidelity. Many of them use the "Sabbath-school Helps," in English.

J. H. S.

PORTUGAL.

RELIGIOUS PERSECUTION.

Some of our readers may remember the case of Corporal Taquet, who, a year and a half ago, on Corpus Christi Day, 1881, having refused to kneel in adoration of the Romish Host, because of his conscientious scruples as a Protestant, was sentenced to

imprisonment. A somewhat similar and still more aggravated instance of the interpretation of a want of conformity to the Roman Catholic Church, as an act of disobedience to a superior, and its punishment as a violation of military law, is reported from Portugal.

Again it is a Protestant corporal who is the victim. His alleged offence was that having been commanded to go to the confessional, he refused to do so, on the grounds that he attended Evangelical worship. On complaint of the Romish chaplain of his regiment, the corporal, Manuel Joachim by name, was tried in the city of Oporto, and sentenced to eighteen months' imprisonment.

English Christians interested in the spread of simple Gospel teaching on the Continent should watch with considerable attention the issue of the strained relations which at

present exist between the Government of Portugal and the Papal See. A large number of districts are without priests, because the Government have systematically nominated clerics who are the farthest removed from Ultramontanism, while the bishops carefully refuse to appoint any who manifest the least Liberal tendencies. The Roman authorities threaten to withdraw all the officials supported by them. It is evident that a religious revolution is approaching in Portugal, the mass of the people being on the side of the Government.

AMERICA.

The day of prayer for colleges was January 25, and was observed generally. No recitations were given at Yale nor in the New England colleges. In New York, the day was observed by the University of New York, the Union Theological Seminary, Rutgers Female College, and by a public meeting in the Broadway Tabernacle. The principal address at the Tabernacle was by the Rev. Dr. Hitchcock, who said: "We meet to-day to pray for all the educational institutions in the land, but more especially for the four hundred colleges. The ratio of college graduates who enter the ministry is declining. For many years Harvard, Bowdoin, Dartmouth, and other colleges sent more than one-half of their graduates into the ministry. This is not true now. What is the significance? Is this decline the mark and measure of the spiritual life of our nation? By no means. The whole University system of Europe, excepting Italy perhaps, is the child of the Christian Church, and the same is true here. The colleges have been founded by Christian men, and the clerical professions have led in the culture of this country. If fewer college men are going into the ministry, more are going into law and medicine, thus advancing the general culture of the country. College life goes in waves, like that of the nation. The revivals of the last century, of 1831, and of 1858, were sent as baptisms for the great events which were to follow, and the country came out of each war demoralized; and it is to this demoralization that the decline of ministerial students is due. At present there is a tremendous material prosperity upon us, and all feel it. You cannot go into a classroom and get men willingly to take chances of poverty. I will not say the young men are not pious. They are as much so as the Churches from which they go. Call it world-

liness if you will. We are all worldly in this regard." The day was observed at Princetown. Services were held at Marquand Chapel at 3 P.M., and were attended by the professors, students, and many residents. Dr. Taylor, of New York City, made the address.

The *Congregationalist* (Boston) says: "In view of the remarkable success attending Christian school work in Utah, a polygamous Mormon of high degree lately expressed the conviction that an unprecedented apostasy from the Latter-day Church is likely to come within five years. In some of the towns a temperance work, commenced by the teachers, is gaining great influence among the Mormons. Sabbath-schools and evening schools are attracting adults in considerable numbers; literary societies and debating clubs, in which the tenets of Mormonism are discussed, are becoming common. In one town nearly 300 dollars, to be paid in labour, have been subscribed by the people out of their poverty towards building a school-house for the N. W. E. Commission the coming spring; and there are various indications in different localities of a better and more enlightened sentiment on the part of portions of the people."

The catholicity of the Harvard Divinity School has been boasted of frequently because of the appointment of a Baptist on the faculty. In this connection there is significance in the protest of ex-President Hill against a Sunday-school book prepared by Professor Toy, and books of a similar cast, in which Dr. H. says: "Abraham is reduced to a myth, Moses to a polytheist, and Jesus to a very pure-minded Jew." He refuses to support a society which sends forth such publications, and says he finds "a constantly increasing number unwilling to contribute, lest they should aid in the spread of a very

different kind of Unitarianism" from that which his fathers believed and taught.

The Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States has issued a circular suggesting to all the Sunday-schools of that denomination that a part or the whole of their Lenten offerings should be devoted to the mission work of the Church. Two hundred and thirty Sunday-schools in forty-four dioceses responded to the appeal last year—the amount received from them being 7,382.57 dollars. Small paper "mite chests" will be furnished by the society to children who wish to save their pennies at home and offer them at Easter.

Last year, 417 missionaries were employed by the Committee on Domestic Missions, and in the foreign field there were 144 stations and 352 labourers.

The Hebrew Union College at Cincinnati, O., for the first time conferred the title of Doctor of Divinity. The title was conferred on Rabbi Eppinger, the teacher of ancient languages in the college since its foundation, in the presence of a number of leading citizens, by Rabbi Wise, who said: "The seal of this title shall be the fraternal kiss which I now place on your laureated brow," at the same time bestowing the kiss. The newly-made Doctor is seventy years old.

Home Intelligence.

WESLEYAN TRAINING COLLEGE.—The inaugural address to the students of the Southlands and Westminster Colleges was delivered in the Wesleyan Chapel, Horseferry-road, Westminster, by the Rev. G. O. Bate, Principal of the Southlands College. The Right Hon. A. J. Mundella, M.P., Vice-President of the Committee of Council on Education, occupied the chair, and was supported by the Rev. Dr. Rigg, etc. After the address of Mr. Bate, the Chairman spoke at some length, and concluded by saying: "I am one of those who are, perhaps, disposed to magnify the teacher's office. I do beseech you, do not take a low estimate of it yourselves. Do not talk so much about pay, and the Code, and percentages, and results; leave those things to take a little more care of themselves, you take care to do your part by them. You may rely upon it, there is a great future before the teachers of England, for those who play their part well as godly men and women,—Codes and payments, and results will all come right in the end. But there is something better, after all, than the mere living; as I said before, there is a noble life before all of you."

THE Home Secretary has written, severely censuring two of the Honiton magistrates for refusing to convict in a case in which a prisoner was charged with throwing flour at a woman who was a member of the Salvation Army. Mr. Hook, an ex-Mayor, is similarly reprimanded for having declared publicly that no person summoned by the Salvationists would be convicted by him.

THE principal feature of a temperance

meeting held at Park Hall, Park Street, Islington, under the auspices of the Blue Ribbon Army, was a lecture delivered by Wah-Bun-Ali-Kee, Chief of the great Wolf tribe of North American Indians—a delegate to the Government in respect of certain territorial difficulties in Canada. The Chief traced the decay of his tribe, which in the time of Penn was one of the most important, to the introduction of fire-water, which, he informed the meeting, was during his own experience to be had for the mere asking. He was very pleased to inform the meeting that a bill had been passed which imposed a penalty of thirty days' imprisonment and a fine of fifty dollars on any person who sold spirits of any kind to an Indian.

THE *Church Missionary Intelligencer* makes the following announcement: "The Committee have felt compelled to sever their connection with the Rev. Walter Denning, the society's missionary at Hakodate, Japan. Some months ago Mr. Denning communicated to the Secretaries the fact that he had embraced certain views on eschatological subjects which he had not held when the Committee sent him out, and had deemed it to be his duty to teach these views publicly. He was invited home for conference with the Committee; and ultimately he came, but, purposing under any circumstances to remain in Japan, he left his family there. The Committee had conference with him, in their usual manner under such circumstances, through certain selected members of their own body (in this case their large and influential Ecclesiastical Sub-committee), and

Mr. Denning maintained the position that the views held by him, which are known as 'conditional immortality' and the ultimate annihilation of the wicked, are so distinctly taught in Holy Scripture that he felt bound to teach them dogmatically as truths of revelation. On the report of the Subcommittee to this effect, the General Committee, with much regret, and fully recognizing the good work which Mr. Denning had been enabled to do during his twelve years' service in connection with the society, adopted new con., in a very largely attended meeting, the following resolution: "That inasmuch as the Rev. Walter Denning has communicated to this Committee the fact that he has now seen reason to adopt and to teach certain doctrines on subjects of great importance which he did not hold at the time when he was accepted as a missionary of the society, this Committee, with much regret, instruct the Secretaries to take steps for the disconnection of Mr. Denning." We may add, with reference to comments on the decision being come to within a fortnight of Mr. Denning's arrival in England, that this speedy action was taken, at some inconvenience, in response to his own earnest request."

LITERATURE upon the opium question is increasing rapidly, both in quantity and value. The recent attempts to defend the use of the drug, and the trade in it, have called out several trenchant pamphlets—one by the Rev. John Liggins, formerly an American Episcopal missionary in China, who has brought together a large amount of valuable testimony in a pamphlet of fifty pages, published by Funk and Wagnalls, New York, entitled "Opium: England's Coercive Policy, and its Disastrous Results in China and India." The Editor of *China's Millions* has also issued a pamphlet under the title, "The Truth about Opium Smoking." The facts brought to view are terrible, and in face of them, as they are brought before the public, no Christian nation can long continue its complicity with the abominable traffic.

PROSECUTION FOR BLASPHEMY.—At the Mansion House, London, G. W. Foote, described as editor of the *Freethinker*, William James Ramsay, manager of the Freethought Publishing Company, and Henry Arthur Kempt, printer and publisher, were charged with publishing a blasphemous libel in the Christmas number of the *Freethinker*. A summons had been taken out at the instance of the City Solicitor. Mr. Poland, who

appeared to prosecute, said there was no desire to interfere with fair discussion of public matters, but the present publication was so coarse and brutal in its character as to give the greatest possible pain. It contained passages of the most outrageous description, and there were illustrations of a similarly offensive kind. Mr. Lockfold, who appeared for Kempt and Ramsay, said there was already a prosecution pending in the Queen's Bench against the *Freethinker*, and suggested that the present case should stand over till decision had been given in that trial. Mr. Poland opposed, and proceeded to call evidence in support of his case. Mr. Foote having been heard, the defendants were formally remanded. They were afterwards committed for trial, and allowed bail in two sureties each of £100 each.

LORD FEVERHAM AND THE QUAKERS.—The *Northern Echo* comments strongly on the conduct of the Earl of FEVERHAM in dispossessing some members of the Society of Friends of their meeting-house at Biladale. It says: "Although only one member of the Society now resides in the immediate neighbourhood of the chapel, meetings for worship after the manner of Friends are frequently held, attended by dalefolk, many of whose ancestors were Quakers. It was not the Friends who interrupted this pious occupation. The resident member aforementioned, and who for many years held the key, is an agricultural tenant under the Earl. In the spring of last year his lordship favoured him with a call, the purpose of which was to order that the custody of the building be given up to another tenant. The demand was accompanied with the lordly threat that any demur 'would be worse for him.' Under this immediate pressure by the landlord, his tenant gave up possession of the spiritual holding. The Society is still allowed the temporary use of their own building, but the Earl's agent retains the key. His lordship also refuses any longer to receive the annual payment. In short, Lord FEVERHAM appears to have ruthlessly dispossessed a Christian Society of a chapel and graveyard—theirs not only by the title of many pious and affectionate associations, but by the legal right conferred by undisturbed occupation dating from a period when the Earl's ancestors did not own a foot of land in Yorkshire."

THE *Record* comments on the proposal to present a pastoral crook to the new Archbishop as follows: "We hear a great deal of a 'truce' as to the ritual controversy until

the Commission now sitting has issued its report. But it would be a flagrant breach of this supposed truce if a prominent member of that Commission—now the most prominent member—were to set an example of disobedience to the Church Courts by the gratuitous revival of an obsolete ornament recently (by implication) declared by them to be unlawful. We have said enough to show the indiscretion of those who have organized this scheme. Their efforts are, no doubt, well intended, but unless checked (and a hint from Dr. Benson would be sufficient for that purpose), it is clear they will place the Archbishop in the unenviable predicament of seeming either ungracious or lawless."

COMMITTAL OF A VICAR.—The Rev. Mr. Taunton, Vicar of St. John the Baptist, Harlow, has been committed for trial, at the Essex Assizes, for misdemeanour, for having obstructed the funeral of Hannah Greaves, a member of the Baptist persuasion, in November last. The rev. gentleman refused to allow the coffin to be taken through the main entrance to the churchyard, having had a side entrance prepared for the purpose.

A VERY influential deputation waited on the Colonial Minister to press the claims of the New Hebrides Islands upon the consideration of the Government. This Polynesian group is about 400 miles from Fiji, and 150 from the French convict settlement of New Caledonia, and contains a population somewhat short of 100,000, a great portion of which have been brought under Christian influences by the missionaries of the Free Church of Scotland. One of the islands is the well-known Erromanga, the scene of the massacre of John Williams, the illustrious missionary. Amongst the deputation that waited upon Lord Derby (who was attended by Earl Granville) were Sir Fowell Buxton, Sir W. Muir, Mr. Youl, Mr. Donald Matheson, Mr. F. W. Chesson, of the Aborigines' Protection Society, and representatives of the Free Church Committee, the Wesleyan Missionary Society, and the English Presbyterian Church. Dr. George Smith, on behalf of the Free Church Mission, pleaded for British protection and justice on behalf of the New Hebrides; and a succeeding speaker, Mr. John Cowan, more plainly asked for the good offices of the Colonial Minister to prevent the annexation of these islands to France, and their being turned into a convict settlement by that Power. The supposed demand for the actual annexation of the New Hebrides was, however, so feeble, that Lord Derby dismissed it with the remark that none of

those who had waited upon him regarded it as a practical project; and he was glad of it, for, as he said, "there are peculiar reasons at the present moment why we should take no steps that would be calculated to provoke jealousy or irritate feeling and susceptibility on the part of our French neighbours." But he saw no objection to coming to an understanding with France mutually to respect the independence of those islands. His lordship concurred in condemning the labour traffic in the Pacific as at present carried out. It was not always the voluntary emigration of the natives, but often kidnapping. But the difficulty was to regulate it. The subject is now, however, placed in the experienced hands of Sir Arthur Gordon and two naval officers from the Pacific, with a view to devise effectual remedies.

SUNDAY LABOUR.—A circular letter, signed by the Earl of Shaftesbury, Mr. Samuel Morley, M.P., and other gentlemen, is being sent to labour organizations, friendly societies, working men's clubs, and other bodies, asking them to support the opinion of Mr. Broadhurst, M.P., that it is undesirable that Parliament should promote the employment of Sunday labour by authorizing the opening of national museums and galleries. Mr. Broadhurst, at a meeting of the West-end bakers, alluded to the opening of museums and galleries on Sunday, and said he believed that it would be a fatal mistake for workmen to permit Parliament to give any vote that would, in the most remote sense, have a tendency to upset our immunity from labour on one day in the seven.

THE BISHOP OF MANCHESTER AND THE RITUALISTS.—Sir Percival Heywood, speaking at a meeting at Derby, said, with reference to his action in the Miles Platting presentation case, that he had merely acted in self-defence. He had his rights as well as the Bishop had his rights. He presented a good man to the Bishop for institution to the living of Miles Platting, and if that was refused, he knew of no way of escape but to try to establish his rights. It must be understood that it was not a question of doctrine and discipline in the Church. It was a question of his private right to the presentation. He could yield anything honourable,—he would do so,—but he could see no way of escape, and in justice to Mr. Cowgill and himself, having rights, he must maintain them. In a letter acknowledging the receipt of a resolution passed at a public meeting of working men, the Bishop says: "My course of action has not been dictated by any desire

to strain the principles of episcopal authority, but simply to secure obedience to law, as the only guarantee (to use the words of the resolution) of 'the stability of our beloved Church,' and, indeed, of the rights and liberties of Churchmen."

THE *Law Times* understands "that in the action of 'Heywood v. the Bishop of Manchester,' a justification of the Bishop's refusal to institute Mr. Cowgill will be pleaded on the ground that he has been guilty of acts which, if he had been a beneficed clergyman, would have rendered him liable to deprivation by ecclesiastical law. Whether proof of what sounds like a hypothetical offence is in law a sufficient ground of unfitness for preferment will be the first question raised. If this should be decided in the defendant's favour, then will arise the point of practice—whether the illegality of the acts charged against Mr. Cowgill are to be tried by the Common Law Judges, or referred to the Metropolitan for his certificate. Although the orthodoxy of opinions is always referred to the Metropolitan, it does not seem clear that the same rule applies to breaches of ritual. If the practice should be held to be that questions of ritual are not referred to the Metropolitan, the case will assume aspects of deep interest to the Ritualistic party, and some peril to the uniformity of

the law, because it is doubtful to what extent the Common Law Judges would follow the decisions of the Judicial Committee. The main struggle, however, will probably be over the sufficiency, in point of law, of the Bishop's plea."

THE BISHOP OF LONDON AND THE MACKONCHIE CASE.—A meeting was held at the National Club, Whitehall, for the purpose of promoting a lay protest against the action of the Bishop of London in the recent exchange of livings between Mr. Mackonochie and Mr. Suckling. Captain the Hon. C. E. H. Hampden presided, and letters of sympathy with the objects of the meeting were read from Lord Shaftesbury, General Sir F. Abbott, Sir Arthur Cotton, Sir George Lawrence, Sir John Coode, General De Havilland, Sir John Morris, Colonel Field, Mr. Newdegate, M.P., Lord Chetwynd, Mr. J. C. Bevan, and others. A resolution affirming that the recent action of the Bishop of London was "calculated very seriously to weaken the attachment of the laity to the Church of England," having been adopted, the protest to be sent to the Bishop of London was read, and a committee was appointed to watch the progress of the protest, and invite signatures from the laity of the Church of England.

Monthly Survey of Missions.

EGYPT.

One of the most important missions in Egypt is that of the United Presbyterian Church of America. It was begun in November, 1854. Its four principal stations are at Alexandria, Monsoora, Cairo, and Asyoot. It has 54 out-stations, 9 ordained foreign missionaries, 1 presbytery, 17 organized congregations, 9 ordained native pastors, 7 unmarried female missionaries, 136 native teachers and helpers, 13 churches, 1,168 communicants, 88 schools (week-day 48, Sabbath 40), 3,084 scholars, and 21 Bible-women and teachers in Zenana work. Classes for the training of teachers and theological students are conducted at Asyoot and Cairo by the Rev. Dr. Hogg and the Rev. Dr. Lansing. Native evangelical schools are increasing every year. Some of these are originated by the direct efforts of the missionaries, some are the direct out-growth of mission work, and some are the indirect results of the education given in mission schools; but nearly all of them are self-supporting, and conducted by the natives themselves.

SYRIA.

From an article by the Editor of the *Church of Scotland Home and Foreign Missionary Record*, we extract the following: "... The greatest educational achievement of the American Mission is the establishment of the Syrian Protestant College. 'This was founded to lead and control the higher education of the country in the interests of a pure Christianity. From the year of its founding until now it has grown steadily in numbers and the thoroughness of its course of instruction. In 1875 it had 76 pupils, in 1881 it had 152, and now (June, 1882) it has about 160. It has 10 foreign and 5 native instructors. The three departments—academical, medical, and preparatory—are now well organized and manned.

The whole number of graduates since 1870 is 127, of whom 54 were from the medical department. . . . The Bible is a text-book for all the preparatory and academical classes. Attendance upon prayers, and upon divine service on the Lord's-day, is obligatory upon all—Christians, Druzes, and Mohammedans. The Gospel is taught and preached in all fidelity, and its fundamental doctrines are presented to every young man under instruction. Comparatively few of the students of the college have as yet found their way into the ministry, but it has done most important work in training the professional men, and especially the physicians of Syria; and every effort will be made to employ it as a means of furnishing a strong body of educated pastors and evangelists."

POLAND (JEWISH MISSION).

The Rev. P. Dworkowicz, of Warsaw, writes thus in the *Jewish Herald*: "I have made three missionary journeys in Switzerland and Germany, and held missionary services and delivered sermons at Schaffhausen, Zürich, Oberrieden, Grandchamp, near Neuchâtel, Gross-Ingersheim, and Kirchheim, Württemberg. I distributed also many Hebrew New Testaments and tracts, and preached to many Jews the Gospel of peace on several occasions. By the assistance of a godly friend of Israel from Prussia, I was enabled to make these three missionary tours, and to visit many Jews in Germany who are not so susceptible and accessible as our Jews in Poland and Lithuania; besides, they neither understand Hebrew nor the Old Testament. The Jews in Switzerland I found more friendly and willing to hear the Gospel than their brethren in Germany. I send you herewith a map of Palestine, of Jerusalem, and of Solomon's Temple in the Hebrew language, which has been used lately for covering the cakes on the Jewish Sabbath-day, and the wafers on their Passover. This is also a sign of their awakened patriotism, and their ardent desire to return to the Holy Land of their forefathers. Such a Hebrew map we find here almost in every Jewish house. My old Jewish friends and acquaintances have visited me and expressed their joy that I had returned to Warsaw. They told me some of the fearful facts of the last persecution here. Not only did the Polish mob for three days continue to rob the Jews of their goods, but even the policemen, soldiers, and constables, who were sent to protect them, did so also. A young learned man and Talmudist from Wilna, named Jacob Vogelzon, whom I instructed at Riga from February till July, was baptized on the 1st of October at the Cathedral of Riga. Another young man of my inquirers was also baptized by the General Superintendent of Livonia at the St. Jacobi Church at Riga after I left this town."

MEXICO.

Bishop Riley writes as follows in *Light and Truth*: "Several Spanish American republics are now open to such work as this branch of the Church might undertake in their midst if it had the financial ability to do so. In the Republic of Venezuela, in South America, the Congress of that nation some time since recommended that the Church in that land should become independent of the Roman Catholic Church, and revive the practices, as it was stated in their midst at the time, of the 'Church of Jesus'; and the President of that Republic offered to place a church building in its capital at the disposal of a presbyter of the Church of England, who was travelling in that land, if he would remain and undertake Christian work in that country. That presbyter referred the subject, through the writer, to the Church in Mexico. The President of the neighbouring Republic of Guatemala is exceedingly anxious to encourage Protestants to work in that land, and an intimate friend of his has made his wish known. The late celebrated President of Mexico, Benito Juarez, not only boldly resisted the false pretensions of the Roman Church, but also rendered a very important service to the cause of pure Christianity in this land. A large stone parish church in the city of Mexico, now used by a congregation of the Mexican Branch of the Church, was obtained from the General Government of the Republic of Mexico when Benito Juarez was its President. At the request of the last Lambeth Conference of Bishops, the Mexican Church has given very important assistance to the Spanish Church. The Christian hymns and the Christian literature of the Mexican Branch of the Church have already found their way far and wide in Spain and Spanish America. It should also be remembered that there are vast hordes of utterly heathen Indians in the interior, and in many other parts of South America. The Mexican Branch of the Church has a large number of Christian Indians in its communion, from among whom many missionaries might be sent out to their own people."

Evangelical Alliance.

THE LAW OF CHRIST AS APPLIED TO THE ORDINARY BUSINESS OF LIFE.

An Address by the REV. J. MONRO GIBSON, D.D., delivered at Leicester Conference, Oct. 1882.

THE law of Christ is more than mere morality. A law of righteousness it is; and so far it is coincident with the universally accepted code of morals. But over and above the law of righteousness there rises another law, which is distinctively the law of Christ. This is the law of love, in two great branches: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "Thou shalt love thy neighbour as thyself." No one doubts that common morality should rule the Christian and everybody else in the ordinary business of life; and therefore we need not spend any time in insisting on the claims of the law of Christ so far as it coincides with the other: it is of the higher law of love that we must speak. It will be at once seen, then, that our subject is not what is generally understood as "commercial morality." I firmly believe that we shall never have the right kind of commercial morality till men take the higher standard suggested by the subject now before us, and insist not only on that righteousness which no one disputes, but also on that love which very few acknowledge as binding in the ordinary business of life. It is true, indeed, that while men in general are sound enough in theory as to commercial morality, they are very far from being as universally sound in practice; and, therefore, there is abundant scope for the most strenuous enforcement of common honesty and integrity; occasion enough, and quite too much, for urging and urging again the duty of fair and square dealing as between man and man; and such appeals can be properly enough made, and ought to be made, in the name of Christ and of Christianity; but the question comes whether, while not neglecting this, there may not be something better for us to do. You will have observed how little, comparatively, Christ has to say about common honesty. It may be said, indeed, that trade and commerce did not bulk at all so largely in Palestine life as they do in ours; and yet they did constitute so large a part of it that it would have been unpardonable to omit them or pass them lightly by. Besides, Christ was legislating, not for Palestine alone, but for the world; and not for that century alone, but for all the coming centuries; and, therefore, we must seek some other explanation of what to some might appear a strange omission or neglect. We cannot do better, probably, than examine with this view the Sermon on the Mount. That sermon may be fairly considered a summary of the law of Christ. It has been aptly called by Dr. Dykes "the Manifesto of the King;" and while it is by no means a legislative code, in the proper sense of the term, it is a summary of principles of wide enough range to cover all the common relations of life. Now, if we were to ask what place commercial morality has in that code, what would be the answer? Those who take low ground on the subject would probably say, "No place at all." The main substance of it is an exposition of the

righteousness of the kingdom; and yet the one commandment which directly covers the ground of commercial morality is deliberately passed by: the eighth commandment is not even mentioned. The great Lawgiver of the new covenant deals with all the rest of the second table of the law, but omits all reference to the one commandment which some people now-a-days seem to consider "the be-all and the end-all" of morality. What is the reason? A careful reading of what follows will suggest that it is because He has something better to say. He has something more efficient in reserve. He sees that the tenth commandment gives a far stronger leverage than the eighth, and so He urges and presses it, not only in its own light, but in the light of "the first and great commandment," warning us against "laying up treasures on the earth;" warning us against attempting to "serve God and mammon;" warning us against too much anxiety as to the supply of our bodily wants; and closing a long and sustained appeal by the positive rule, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." It is in this large and wise way that He deals with the business of ordinary life; lifting it out of the region of mere morality, and setting it in the full light of "the first and great commandment," of the law of love; and then, further on, He urges a similarly high standard in the light of "the second, which is like unto it," when He lays down the golden rule, "Therefore whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Thus we see that He does not omit or neglect the ordinary business of life, but gets at it in a way of His own. This method is consistently kept up throughout all His teaching. Instead of treating of business relations on the lower ground of square dealing, He always tries to lift men up to the higher ground. When a certain man comes to Him with the appeal, "Master, speak to my brother, that he divide the inheritance with me," He not only will not interfere, but He uses the opportunity not, as might have been expected, for the enforcement of square dealing, but for an earnest warning against covetousness; "He said unto them, Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." So it is all the way through. He by no means undervalues honesty, but He lays far greater stress on having a heart set on higher things than money or any earthly possession. He lays the axe at the root of the upas tree. He plants His danger-signal not at the spot where the ice ends and the water begins, but at the place where the ice begins to get thin. He treats not the mere symptoms, but the deep-seated disease within. And His example is faithfully followed by His apostles. Their warnings against covetousness are far more frequent than against dishonesty. And even when honesty is urged, it is a larger and loftier honesty than is involved in mere fair dealing.

It has in it the idea of nobility and honour, as well as of mere justice. They did not make it a mere matter of the exchange of money, or of that which money represents, as our modern moralists are so apt to do, but of "the love of money." It was the root they were sinning at. And even when they do look at the matter from the lower point of view, how naturally they rise to the higher; as when the Apostle, writing to the Roman Christians, says, "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. . . . Love worketh no ill to his neighbour, therefore love is the fulfilling of the law." We find, then, that the method of Christ and His apostles was one which, while assuming and requiring the broad basis of righteousness in all things, specially urged the law of love in both its branches, as the true leverage by which even the commonest morality in the business of life could be most effectively secured. Is the method a sound one? Is it still applicable, and likely to be effective, in all the complexity of the business life of the nineteenth century? This is our main question, and a very important one it is. There are those who emphatically say, No; and we must listen to what they have to urge. There is, first, what may be called the objection of the average business man. It may be thus expressed: "Business is business, and must be conducted on strictly business principles, according to the law of demand and supply, and the common-sense rule of buying in the cheapest and selling in the dearest market. This talk about the law of love is all very well for 'pulpit eloquence,' or pulpit twaddle, as the case may be; on 'Change it must be, 'Every man for himself, and ———' well, instead of finishing the adage in the rather rough way which shows what is the fate of 'the hindmost,' we shall give the modern equivalent, and call it 'the survival of the fittest.' And the use of this scientific phrase reminds us that, besides the objection of the average business man, there is that of the sociologist; which, however, is just the old popular objection put into scientific form. It is fully and ably set forth by Mr. Herbert Spencer, especially in his "Data of Ethics," where, according to himself, he shows to a demonstration that the Christian law is not only inapplicable to the ordinary business of life, but would be positively ruinous to society if it were actually carried out. It may be well to quote some of his own words, premising that by "egoism" he means the doctrine, "Every man for himself," and by "altruism" the doctrine, "Every man for his neighbour," which, according to him, is the Christian doctrine. He says: "It does not seem to be suspected that pure altruism is actually wrong. Brought up, as each is, in the nominal acceptance of a creed which wholly subordinates egoism to altruism, and gives sundry precepts that are absolutely altruistic, each citizen, while ignoring these in his business, and tacitly denying them in various opinions he utters, daily gives to them lip-homage, and supposes that acceptance of them is required of him, though he finds it impossible. Feeling that he cannot call them in question without calling in question his religion as a whole, he pretends to others and to himself that he believes them—believes things which in his innermost consciousness he knows he does not believe. He professes to think that entire self-sacrifice must be right,

though dimly conscious that it would be fatal."* The enormous mistake on which this criticism is based is due to a confusion of ideas between what is required of a Christian as towards God and what is required as towards his fellow-man. It is true that we are asked to surrender ourselves implicitly and entirely to God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." If this is "pure altruism," it is an altruism which can never do any harm in the most complex state of society, but will always, and in all circumstances, secure the highest possible welfare both of the individual and of society. Let a man implicitly and fully surrender himself to God—to obey His commandments, to do His will, to live for His glory—and it will be the best for the man himself, the best for his family, the best for his friends, the best for his enemies, the best for the society in which he lives, the best for the world at large. Would that all mankind were only altruistic after this fashion, and the great problem of sociology and of Christianity would be finally and fully solved. There would be a heaven upon earth! But the scientific critic of the law of Christ seems to know nothing of this kind of altruism. The altruism he is thinking of is the surrender of everybody to his neighbour; and no intelligent Christian needs to be told that there is no such surrender asked of us by the law of Christ. "Thou shalt love thy neighbour." How? With the whole heart? No; "Thou shalt love thy neighbour as thyself." This, as we are told, is the sum of the second table of the Law, which has to do with our duty to our neighbour. And what a grievous misrepresentation of it are the words above quoted! And still more so, when our critic goes on to say that it calls us to the "continual giving up of pleasures, and continual submission to pains," "so that its final outcome is debility, disease, and abridgment of life." There are, indeed, some exhortations here and there in the New Testament which seem open to this kind of criticism, if literally pressed; but the difficulty entirely disappears if we look at the evident spirit of them; and this is what both Christ and His apostles remind us we must do. For instance, "Look not every man on his own things, but every man also on the things of others." Here the first part seems to forbid attention to our own interests, while the second summons us to attend to the interests of others. But does not the word "also" show clearly that a proper attention to our own interests is taken for granted as a thing of course (as may be very safely done)? "Look not every man on his own things, but every man also on the things of others." It is abundantly clear that the spirit of it is to caution us against seeking after our own interests to the disregard of the interests of our neighbours. And surely this is good enough social doctrine. It is not at all at variance with the strictest social science. And then, lest any should be disposed to run into the altruistic extreme, of which the critic is afraid, have we not such reminders as this: "If any provide

* "Study of Sociology," International Series, p. 184. It need scarcely be remarked that the opinions of Mr. Spencer are important, not only on account of his personal ability and eminence, but because he is the chief exponent of ethical views which are widely prevalent amongst the most cultured people of the day.

not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" ? Thus we find that the scientific objection to the Christian law of love does not deal fairly with the second commandment of the law, and, what is still worse, leaves out of sight the first commandment, which takes precedence of the second, and therefore, of course, modifies its application. Such objections are valid against certain systems of modern humanitarianism, but they have no force whatever against the Christian law of love. So much for the scientific objection. But a little more may be said on the practical difficulties of the average business man. There are, undoubtedly, quite conscientious and excellent business men who do not see how the law of love can be carried into ordinary business. Let us, then, investigate a little as to whether it is practicable to carry on business without interfering with either of the two great branches of the law of love—either with the supreme devotion of the heart to God, or with that love to our neighbour which the law of Christ requires. As to the former, the noble inscription on the Royal Exchange in the City of London is quite sufficient to settle the matter. We have only to remember that "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein," to see that if a man is engaged in any sort of occupation which tends, in however humble a manner, to replenish the earth and bring out its fulness, to benefit the world or any of its inhabitants, he is engaged in the Lord's service, and may do, and ought to do, what he is doing "as unto the Lord." No matter what kind of service he is rendering, whether he is ministering to bodily, or intellectual, or spiritual wants; whether he is making shoes or sermons—and it is far better work for God to make a good shoe than a poor sermon—pictures or pins, provided only he is doing some good in God's world, he may and ought to look upon his work as service rendered to the great Ruler of the world and King of men, and, therefore, may do it not only without interfering with, but in fulfilment of, the claim which God makes on the supreme devotion of the heart and life. And as to the lower motives which do and must come in, there is not one of them belonging to human nature, apart from sin, that is incompatible with supreme devotion to God. All that is necessary is that they be kept in due subordination. For example, is it not God's intention that we should make a living, and support our families, by our business? Clearly, then, it may also be ours without interfering with the supremacy of our devotion to Him. Or take the desire to achieve success—is not that a part of the nature which God has given us? and does not common sense tell us that a man without ambition to succeed and to excel is anything but a lofty specimen of humanity? It is only necessary to take order that the ambition to excel be not the highest ambition of our life. Or take the widespread and well-nigh universal desire to make money. This is more difficult to deal with, inasmuch as there is such a fearful tendency to excess in this direction. But even here it is very evident that the same position may be taken,—namely, that in its proper place of subordination it is right enough. According to the laws which God has appointed to regulate society, it is necessary not only that each

man should earn his living by his industry, but that some men should earn more than their living. This is necessary, not only that there may be a surplus for those who cannot earn their living, but also for the creation of capital. All who have given any thought to the subject are aware that there could be no progress in civilization without capital. Just as separate capital is needed for a separate business, so for the general business of society the accumulation of capital is absolutely necessary. It is therefore manifest that it is God's will that some men at least should make more than they need for their personal and family expenses, and accordingly He has implanted in us the desire corresponding to that necessity—a desire, therefore, which may be gratified in moderation without interfering with the supreme devotion of the heart to God. As to the second table of the Law, we have already seen, in dealing with the scientific objection, that self is not excluded—"Thou shalt love thy neighbour as thyself;" and further, that this, being the second commandment, must not be dealt with as if it stood alone, but must be looked on as modified by the first. But a few words may be necessary to illustrate the practical effect of this. Take the familiar case of giving alms to a lusty beggar. If we had only the second part of the law of love to guide us, we might feel constrained to reason after the manner of Mr. Spencer: "If I love this beggar as myself, how can I refuse him at least half of the money in my pocket?" But immediately the higher duty comes in, and with it the thought, If I were to do this, I should be disregarding my duty to God; I should be going contrary to what I know to be His will, who says that "if any man will not work, neither shall he eat;" and not only so, but I should be violating the spirit of the second commandment itself; for I should be doing, not a benefit, but a wrong to my lazy neighbour. God is Light as well as Love; there is "lucidity" as well as "sweetness" in His law; and we must respect those ordinances of His which are written on society and enforced in His providence. The application of the principle is specially obvious in the sphere of charity, but it is quite as applicable to business relations. Does any one say, "Because I must love my neighbour as myself, I must therefore supply him with goods at half their value, or, after he has got them, let him off with paying half the price?" My reply is, that this would be entirely inconsistent with my duty to God, and even to my neighbour, as set forth in the law of love. It would, indeed, be a treble wrong, or rather a wrong in every conceivable direction. It would not only be bad for myself (and the law forbids me to wrong myself, if it forbids me to wrong my neighbour; for it is as myself that I am required to love him), but it would be bad for the man with whom I was doing business, and bad for society, and manifestly against the will of Him who "rules among the inhabitants of the earth," and is "the Author" of order and "not of confusion." As we remarked at the beginning, righteousness is the broad and deep foundation of the law of Christ; and the law of love comes in to reinforce it and to supplement it, to animate it with life, to fill it with soul; but never in any degree to abrogate, annul, or supersede it.

* See "Data of Ethics," p. 192.

Or we may put it in another way, which may be still more obvious. When rightly looked at, all legitimate business, honestly done, is done on the principle of loving one's neighbour as one's self. Take the familiar case of buying at a certain cost, and selling at an advanced price. Why is the buyer willing to pay a higher price than the seller has paid? Because of the benefit the seller does him in the shape of saving him the trouble of going a distance to get what he wants, or the waste of buying a larger quantity than he needs, or some such convenience. It is far better, manifestly, for a Leicester man to buy a small piece of Nottingham or Manchester goods at a small advance in price, than it would be to go himself to the manufacturer in Nottingham or in Manchester, and then find that to get any he must take ten or a hundred times what he wants. It would, in fact, be better for him to pay a very much larger advance than he does pay, rather than to be left to his own resources in the matter. But here the laws which regulate trade come in to cut down the advance to the lowest point, so that he pays very little indeed for a great service. And it may be remarked, in passing, that few of us realize at how little cost we obtain the very needful and valuable services which are done us on all hands by our neighbours. According to the working of these laws, it comes to pass that the services rendered by the different persons engaged in business are set off against each other in very fair equivalents; so that, if only strict honesty be observed, each man gets, in the main, just what his services are worth—no more, no less. And, therefore, in demanding and accepting the fair market value of what he has to offer, he is literally going upon the principle of loving his neighbour as himself. If he were dishonestly to ask more, he would be sinfully turning the balance on his own side; if he were foolishly to take less, he would be unwisely turning the balance on his neighbour's side. And this shows, by the way (it is well to note it as we pass), that it is just as contrary to the law of Christ for the buyer to endeavour by undue means to beat down the seller, as it is for the seller to try to get more than its worth for what he sells. But the point we are making now is this, that in fair buying and selling a man is carrying out as nearly as possible the divine law, "Thou shalt love thy neighbour as thyself." And the same principle applies to all kinds of business where services are rendered, and equivalents accepted either as wages or as profits. But it manifestly does not apply to what is familiarly known as "speculative" business. I know that it is very difficult to draw the line between legitimate and speculative business, and that one who is not thoroughly acquainted with what he is talking about must be very chary of condemning this or that way of making money, which may seem to him to partake of the nature of speculation. But there can be no mistake in standing by the manifest application in all cases of "the royal law according to the Scripture." This law, as we have seen, does not forbid us to enrich ourselves in the ordinary transactions of exchange; for in these the gain of A is not the loss of B, but the price which B willingly pays for the benefit A does him. But it does forbid our enriching ourselves at the expense of others; as, for example, is manifestly done when an "operator"

in grain makes an artificial scarcity in the market for the purpose of raising the price. In the legitimate transaction the profit of the grain merchant is the equivalent he receives for the benefit of bringing the grain to those who need it: in the other case, his profit arises from the loss inflicted on the community by his holding it back from them. In all ordinary business transactions a man simply gets a fair equivalent for certain services he renders to his neighbour; and in rendering the service, and accepting the equivalent, he is, as we have seen, manifestly keeping the law which tells him to love his neighbour as himself; but when his gain, instead of being a reward for services rendered, is a penalty paid by his neighbour for a disservice which he has done him, it is seen to be a serious violation of the law of love. Thus we find that the law of Christ, while it would undoubtedly be death to some ways of making money, which public opinion only too feebly censures, is the very life and soul of all legitimate business. Now that objections to the law of Christ have been dealt with and its practicability maintained, it remains to show the immense advantage of laying stress upon the higher rather than on the lower law. We have already indicated in a general way the advantage of the method of Christ as one that, instead of merely lopping off the branches, cuts away the roots of the tree of evil—one that prefers to deal with the deep-seated disease rather than to confine attention to the treatment of its outward symptoms; but we may now look at it somewhat more closely. The causes which lead to commercial immorality are mainly these two—covetousness and extravagance; too great eagerness to get, and too great eagerness to spend. Each of them is a spring of action, which is apt to grow into a habit, urging on him who indulges it with ever-increasing force. Each of them is "a stream of tendency," which not only readily becomes an idolatry, but which, when it has engrossed the life, is very apt to sweep away the barriers in its path. Conscience is a strong barrier to resist the outbreak of the evil waters; but when the whole force of a man's life presses in one direction, the barrier needs to be very strong indeed—far stronger than it is, or can be expected to be, in the average man—not to give way at some point; not to admit of little leakages here and there, which speedily prepare the way for something more serious. Now, what does the law of Christ do? It does not simply fortify the barrier: that it does, but it does a great deal more; it diverts the stream of evil tendency, or rather so changes it that it becomes a stream of most blessed tendency. It insists on a man's pouring his life into another channel altogether. It calls upon him to "seek first the kingdom of God, and His righteousness." Thus it not only keeps him from directing his life in such a way as to press and surge against the barrier which conscience erects against evil, but it aims to make conscience itself a master passion of the soul, by insisting that he shall "seek first the kingdom of God, and His righteousness;" and if he do this, if he even honestly try it, it is impossible for his eagerness to get rich to gain dangerous headway. He is not only fortified against temptation, but kept out of temptation's way—kept in a region of life where the

temptation to anything like deceit or dishonesty cannot reach him. It is much the same with the other great source of temptation—namely, extravagance. The law of Christ, indeed, allows in moderation the desire to enjoy the good things of this life; but it not only forbids a man to live beyond his income, which the lowest code of honesty forbids him to do, but it keeps him far away from the vulgar motives to extravagance. The commonest of these—namely, ostentation—it utterly condemns, making it a first duty to be “meek and lowly in heart.” It renders a life of mere self-indulgence impossible to all who will, with any honesty, try to keep either its first or second commandment; to say nothing of the attempt to keep them both, without which, indeed, no one can fairly consider himself a Christian at all. The attempt, we say; for it is very important to notice that the mere attempt, if only it be an honest and earnest one, to keep the law of love, will be almost an absolute safeguard against any form of dishonesty. For the objection might be urged: “It is all very well to say that if a man only loved God supremely, and his neighbour as himself, dishonesty would be impossible; but, seeing that no man can do either the one or the other perfectly, what does it all amount to?” But what we say is, not that the perfect keeping of the law of love, which no one can do, but the honest attempt to keep it, which any one can make, will be as near a safeguard as it is possible to come to with human nature as it is. The same could not be said of honesty. If a man’s honesty, indeed, be absolute, perfect, immovable, his conscience above the reach of all blinding, or blunting, or befogging influences, then it is quite certain that such an one will not fall into any doubtful practices. But of what man living can this be said? Or, if it can be said of any, of how very few! In order to see this more clearly, let us distinguish between a principle and a passion. Principle has the strength of an embankment, or a rock, as the case may be; passion has the force of a stream, or a torrent, as the case may be. Principle belongs to the statics, passion to the dynamics of character. Now, common morality looks to principle, and in this it does wisely; but it neglects passion, and in this it falls fatally short. It is quite sound on the statics of virtue, but its dynamics it almost utterly ignores; and just as running water, if only the current be strong enough, will wear away a strong embankment, or even the hardest rock, so, if the passions be allowed to get force sufficient, they will carry away any mere principles that may stand in their way. Now, the law of Christ does not neglect the statics of character; but it gives special attention to its dynamics. It makes much of principle, quite as much as any moralist can; but it makes still more of the passions of the heart. It does not at all attempt to suppress the enthusiasm and energy of human nature; but it turns it in a direction in which it can safely flow in all its strength—turns it in a direction in which the more energy, and ardour, and enthusiasm, the better for the man himself, and for all interests concerned. It forbids the disastrous passion for money; it forbids the similarly disastrous passion for display; it calls out a passion for God and His righteousness. We have already seen how our Saviour deals with the ordinary business of life in the Sermon on the

Mount; but before He comes to it, He says, “After this manner pray ye,” and then furnishes a prayer, and such a prayer! The first petition, “Hallowed be thy name;” the second petition, “Thy kingdom come;” the third petition, “Thy will be done in earth, as it is in heaven;” and then, and not till then, the petition for daily bread, expressed, not only in such a way as to suggest studied moderation, but in such a way as to keep in view the claim of our neighbour—“Give us this day our daily bread:” a prayer, therefore, which no one can possibly offer in sincerity without at least trying to make the glory of God his chief ambition, and to keep all selfish desire in strict subordination, and in such moderation as the golden rule requires. Now, may it not be asserted, without the slightest fear of contradiction, that where a man only tried to live a life, the desires of which are represented in the Lord’s Prayer, it would be simply impossible to issue a lying advertisement; simply impossible to make or encourage the making of a false invoice; simply impossible to represent goods as better than they really are, or as having cost more than they actually did cost? Would it be possible, think you, for such a man to have anything to do with the getting up of a bubble company, or to encourage in any way the risking of people’s money by hopes of dividend held out which the projectors know to be absurdly extravagant? Would it be possible for such an one to trade on other people’s capital, or to expose the property of another to a risk to which that other had not consented? Would it be possible for such an one to tempt his neighbour to sin, as is done by those who offer to young men in their employment commissions on amounts realized from the sale of otherwise unsaleable stock, without any inquiry as to the means by which the said stock has been got rid of? Would it be possible for such an one in any way to take advantage of the ignorance or weakness of any with whom his business led him to deal, in order to gain an unrighteous end? All such things would manifestly be out of the range of possibility for any man who put even the smallest degree of real earnestness, day by day, into that prayer which teaches us what the deepest desires of our hearts should be. It is sadly to be confessed that there are Christian people—so called, at least—among the number of those who are guilty of mean and dishonest practices. But among these there is not a single case of a Christian who has honestly tried to make it the habit of his life to “seek first the kingdom of God, and His righteousness.” Many of them may be in the daily or weekly habit of saying the Lord’s Prayer, but not one of them is in the habit of praying it. Without the slightest fear of contradiction, I assert that wherever a so-called Christian man is guilty of anything approaching to dishonesty, he is not one of those who try to regulate their conduct by the law of love, but one who, contenting himself with the ordinary code of morals, has allowed his passion for money, or some other ungodly lust, to master him, and to scatter his feeble morality to the winds. If all this be true, it is manifest that the method of Christ is the method which this age still needs, and sorely needs; that what is wanted is not so much more homilies on honesty, as more earnest warnings against covetousness and extravagance and a

more earnest presentation of that Gospel of divine love which will touch men's hearts, and lead them so to set their affections on higher and better things as that they will count no sacrifice in the lower sphere too great to make for the sake of maintaining "a conscience void of offence toward God and toward men." I do not believe that things are so bad in the world of business as many pessimists imagine. I do not believe that a man cannot be strictly honest without suffering loss. I believe that our best men are, in the main, our most successful men. I cannot believe that cheating and lying are so common in any kind of respectable business as those say who wish to justify their part in such practices; and I do not believe, nor do I think that any thoroughly honest man believes, that deceit and falsehood are necessary in any shape, however veiled and disguised, for success in any legitimate business. Yet the state of things is such that there is a grand field for witnessing for Christ in the world of business. The ranks of "the noble army of martyrs" are not yet full. The demand to "take up the cross" for Christ's sake has not yet been withdrawn. And though, in the eyes of men, there is not the same show of heroism when a young man gives up a good situation, without any prospect of another, for the sake of truth, as if he had gone cheerfully to burn at the stake in the same noble cause, there may be quite as much of the reality of it, quite as much that is noble, and admirable, and heroic in the sight of God. Christ needs many witnesses in the wide field of business; men that will witness to Him in the heights of success; men also that will witness for Him not only in the depths of failure, but by their willingness to fail for His sake; men that are willing to "suffer the loss of all things;" men who are willing to go

through life as poor as Christ himself, rather than do any single, smallest act at variance with "that good, and acceptable, and perfect will of God," which finds expression in the law of Christ. The lapse of time admonishes me that I must draw to a close; and yet one feels as if we had only entered on the subject. The next thing would have been to show that the method of Christ not only is more effective in securing commercial morality, but that it elevates the life of business to a far higher plane, and gives it a nobility and grandeur that seldom enter into the thoughts of those who look at it in the worldly point of view; and that instead of its being a hindrance, as it so often is, to the development of the Christian life, it might be, as it has often proved to be, as fine a field as any other for its manifestation and growth up to "the measure of the stature of the fulness of Christ." And so it might be shown that if only the law of Christ were faithfully and fully carried into the ordinary business of life, we should see on every hand a new fulfilment of an old prophecy: "The parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there." Then at last might the Evangelical Alliance cease from her lofty labours, when the brotherly love which she has inscribed upon her banner shall have pervaded not only the Church life, but the ordinary life of a thoroughly united Christendom.

THE WEEK OF UNIVERSAL PRAYER IN FOREIGN LANDS.

From many countries communications have been received, giving deeply interesting accounts of the observance of the Week of Prayer, and from some we give the following extracts:—

WEST GERMANY.—The Secretary of the West German Branch of the Alliance writes: "With great pleasure I send you a few particulars about our prayer-meetings which we had during the Week of Prayer in Barmen, Elberfeld, and on the stations of the Evangelical Society in Rhenish Prussia and Westphalia. When I began the prayer-meetings in the large room of the Evangelical Association House in Barmen, six years ago, only in two other places were such meetings held in connection with our Established Church; this year the Barmen pastors had arranged meetings at five different places. I brought the subject of the Week of Prayer before the December assembly of our Wupperthal Pastoral Conference, and though some members had still some objections against large assemblies praying at a fixed time and on given

subjects, a plan of proceeding harmoniously was agreed upon.

I offered the meetings which I have held in connection with some ministerial friends to the pastors of the congregations of the district in which the Association House lies, and I was very glad that they were willing to conduct the meetings, and to take them over as a regular institution of their congregations, so that their further existence is guaranteed. Besides these meetings of our Church, the Baptists and the Independents had every-day meetings in their two chapels; and in the Mission-house, in the five Young Men's Christian Associations, and in some private assemblies of Christian friends, prayer-meetings took place. A Barmen friend told me the meetings were not only better attended than in other years, but more spiritual power was felt. In Elberfeld, which lies more closely together than Barmen, only three meetings were held in the large hall of our Association House. The first was presided over by a pastor of the Lutheran Church,

the second by a Reformed pastor, and the third by the Independent minister. The Baptists took part, and the dear old Baptist minister prayed once or twice. The hall was overcrowded on the second day; about 1,500 persons were present. In Elberfeld the meetings have the character of the Alliance; in Barmen they have not as yet this character. In Barmen, at every meeting, two addresses by the pastors are given. In Elberfeld we had this year, for the first time, one address in every meeting; in former years we have had no addresses. As a rule, your programme is read before the first address, and it suggests the subjects for the prayers; sometimes the Lord's Prayer, or some dogmatic or moral subject, is proposed. In most of the sub-stations of the Evangelical Society, of which I am the inspector, the Week of Prayer is quite an institution. Our colporteurs, evangelists, and city missionaries have also this year reported favourably of the meetings. The spiritual life of our friends has been refreshed by them."

GERMANY AND RUSSIA.—The Secretary of the German Branch, in sending the following communication from Odessa, states that "the Evangelical Alliance programme for the Week of Prayer, together with a little book called 'The Week of Prayer,' has been sent to all our members of the German Evangelical Book and Tract Society. It is well known that in many private circles the Week of Prayer has been observed, but of this no full record can be given. We intend, however, to give publicity to the news we have received in a paper called 'Communications of the German Evangelical Book and Tract Society,' which is sent quarterly to the members." The letter from Odessa is dated Jan. 26, 1883, and is as follows: "We can give you gratifying reports of the success of our Week of Prayer—i.e., among the German colonists. Soon after the beginning of the meeting there arose an appetite and desire after God's Word, which culminated in a strong awakening, and many souls have already come to their peace with God through our Lord Jesus Christ, among whom were some of the deepest fallen sinners. The principal movement now is among the young people, and there is, every evening, a meeting of children. The Spirit of God moves and works also in other localities in South Russia. One hears of awakenings even among the Russians. The liberty of conscience, however, is still wanting there. We have had a visit here from Dr. Badeker, who has preached the

Gospel, and his work in the Lord will not be in vain. We held our Week of Prayer meetings regularly every day, and the Lord allows us to see such splendid fruits. May God and our Saviour let His grace rest upon us and upon His people everywhere, and give His Holy Spirit! May He also abundantly bless the efforts of the Evangelical Alliance, so that the will of the Lord may also rest upon the meetings of the Evangelical Alliance in Stockholm next year! May the name of the Lord be praised! We would say with the Bride, 'Come, Lord Jesus.'"

RUSSIA.—The Rev. J. D. Kilburn, of St. Petersburg, writes: "I do not know that there is much to say about our meetings. They were not large; but most of us felt them to be seasons of rich blessing. Our great Master's work is going on here; but very greatly do we need the prayers of God's people. The opposition is great, but yet souls are being saved. We long for the time to be hastened when it will be permitted to preach freely and openly the grand old Gospel truths. We believe it will come. Mr. George Müller, of Bristol, is with us, and holding several services every week for English and Swedes in the British and American Chapel, and also for Germans in the Moravian and Reformed Churches. Spiritual life is being deepened by these services."

AUSTRIA.—A correspondent at Prague writes: "The Week of Prayer was observed with special interest in this city. From an English point of view, the number attending such gatherings would seem very small. Meetings, with invited guests, were held every evening in the Hall of the Free Reformed Church. As in former years, so in this, the speeches were short, that there might be more time for earnest prayer. At the so-called Scotch Hall, four meetings were also held: two in German, and two in Bohemian. In Brunn (Moravia), in Eratz (Styria), and in Tabor (Bohemia), the Week of Prayer was observed with interest and blessing in private meetings."

SWEDEN.—The Secretary of the Branch in Stockholm reports that meetings were held almost every evening in some church or chapel. The first meeting was held in Pastor Beakow's church, one of the largest Lutheran churches in the city; there was a very large attendance. The remaining meetings were held in the two Baptist and the Methodist chapels. On each occasion addresses were given on the principles of the Evangelical Alliance."

SWITZERLAND.—At Basel, the Week of Prayer was observed by two meetings on the Sunday. On the Monday there were meetings as follows: At 8 A.M., in the Vereinhans; at 2 P.M., in the Mission House; at 7 P.M., in the Hall of the Brethren Society; and at 8 P.M., four meetings in different halls. On Tuesday, again, there were four meetings in the evening; on Wednesday evening five meetings; on Thursday morning, a meeting for women; and in the evening, four meetings; on Friday afternoon, a meeting for prayer; and in the evening, a meeting of the Evangelical Alliance, in the Great Hall of the Vereinhans, when addresses were delivered; on Saturday evening, five meetings; and on the last Sunday evening, a great meeting in the large Hall of the Vereinhans. Our correspondent in Basel adds: "Last October, evangelistic meetings were held here, which the Lord blessed abundantly in bringing many souls to decision for Christ. Many were convicted of sin, and found pardon and peace in the all-sufficient sacrifice of atonement of our dear Lord Jesus Christ. Many who had long been estranged from God, who had not been within a place of worship for years, have been brought to hear the Gospel, which was offered them in the simplest form, and in such localities as they did not shrink from entering. This movement, which has greatly stirred our people here, is still going on in a more quiet way, in a large dancing-hall, which has been hired for the purpose; meetings are being held three times a week still, and they are very well attended. It could scarcely be otherwise but that our prayer-meetings in the beginning of the year were influenced by this movement. The early prayer-meetings at eight o'clock in the morning were especially blessed. By the accompanying programme you will see in how many different places, and at what hours, meetings were held. The average attendance every evening in these various places was about 1,200. On Friday evening, in the Week of Prayer, we all met in the large Conference Hall, as an Alliance meeting, where, besides prayers, there were also addresses. May the Lord answer all these united prayers of His Church with showers of blessings; and may He prepare His bride for the glorious day of His appearing!"

SPAIN.—Our Madrid correspondent (Pastor F. Flidner) writes: "The Week of Prayer has been very well attended, not only in Madrid, in our Protestant churches, but throughout Spain. Where there were in one town two or more Protestant congregations,

they have joined alternately in their places of worship; and even in small places, where only one or two evangelical families exist, and no place of worship, these families have held the meetings amongst themselves. It is not too much to say that the Protestant Spaniards not only consider the Week of Prayer already as a necessity, as if it formed a part of Protestant worship throughout the world, but that they desire its coming, and hail its advent as a period of special brotherly communion. The number of the Protestant congregations in Spain is still so small, and their members so few in comparison with all the so-called Catholics around them, that this week, which binds them visibly, as it were, to their brethren outside of Spain, and presents before their mind the fact that they are not alone, but one with all the evangelical congregations which compass the globe, is a real comfort and source of strength to them. It is touching to read the simple letters in which some of those isolated evangelical brethren write about their prayers in that week. One writes: 'I have held the prayer-meeting with the members of my family, as there are no other brethren in the place, and we have read the chapters and verses which there had been indicated in our periodicals for this object.' Another says: 'We also have had here the meetings of universal prayer. We have prayed simply, and sung some hymns; and, as we have nobody here who teaches us but the Bible, we pray to the Lord that He may give us light to understand it.' In a good many places, as well as in Madrid, there were, during that week, a severe storm and abundant rains almost every night, just at the hour of the meetings, and which certainly hindered some weak and sickly persons from attendance. But, on the whole, one could not notice the influence of the weather; the desire of coming together to ask the benedictions of God for the newly-commenced year was strong enough to make them forget the influence of the weather, which, especially in the suburbs, made the roads sometimes almost impassable. The subject of the regulation of vice by modern laws received special emphasis by the presence of an indefatigable advocate for the British, Continental, and Universal Federation—Mrs. Josephine Butler. A French Protestant, Countess de Precorbin, has spent several months in Spain in order to create a branch of this Federation amongst the Spaniards. Much as a war against this vice is needed in this country, there has never till now been any serious attempt made to

interest public opinion in the poor victims of lust and debauchery; and we are glad to say that a good many noble Spaniards have taken up with ardour the crusade against this evil, which is one of the predominating vices in Spain; perhaps it stands second only to gambling. Some conferences have enlightened the Christian people about the object of this war against the public toleration of vice; and so the prayers in favour of this hard but noble enterprise were specially important. May the benedictions asked from God for new life throughout His whole Church on earth descend abundantly, also on this newly-planted part of His vineyard! We feel ourselves more strongly linked to our brethren throughout the whole kingdom of Christ, and are willing to go forward with them under the banner of our Lord and King, who surely guides us to victory and triumph, for His is the kingdom and the power."

GREECE.—The Secretary of the Greek Branch writes: "The observance of the Week of Prayer in this city, to which we had looked forward with so much pleasure, was most seriously interfered with by the discovery, on the Saturday before the meetings should have commenced, of a violent case of small-pox on the church premises. A few days later, the little company of Evangelicals was called to mourn the loss of a valuable member. Notwithstanding this sad event, which of course prevented meeting in the appointed place, a little company was gathered each day in the United Depot of the Bible Societies, who united their voices, all the more earnestly perhaps, with those of their brethren throughout the earth for the blessings of which they felt the need in so lively a manner. Notice has been received from one or two of the stations of the due observance of the week."

CYPRUS.—A correspondent at Nicosia writes: "I am glad to be able to tell you that we were again able to hold meetings in Cyprus in response to the annual invitation of the Evangelical Alliance to join in a Week of Prayer at the opening of the new year. Owing to a mistake of mine, our meetings were held from the 1st to the 7th January, instead of during the following week; but we felt that union in spirit was of more importance than union in time. Our meetings were small, but we trust that our Father's blessing rested on us as well as on those gathered together in His name in other parts of the world. Some of those who met with us for prayer last year have left the island,

and others who, no doubt, would have been with us, were prevented by sickness."

TURKEY.—Our correspondent in Smyrna writes, that, owing to some misunderstanding, the meetings were not sufficiently well announced, but the attendance was better than had been anticipated. On Sunday, January 7, a meeting was held in the New Evangelical Church, belonging to the Americans. From Monday to Saturday, the meetings were held in the New Dutch Chapel; while on Sunday, January 14, the closing service was held at the Scotch Chapel. The Revs. J. M. Eppstein, W. Charteris, G. Constantine, M. Bowen, and J. B. Smith (the British Chaplain), Mr. G. Perrin, and Mr. Prinaki presided or gave addresses at the several meetings, while many other brethren took part in the proceedings. The languages used on these occasions were Turkish, Greek, and English. Mr. Eppstein adds: "You will no doubt praise the Lord, with us, for the progress of the Gospel among God's ancient people. We have here several anxious and sincere inquirers after the truth. There is a respectable attendance of unconverted Jews at my Saturday services; and a few weeks ago, I admitted, after careful instruction and due probation, two sons of Abraham into the Church of Christ by baptism, and I have good cause to believe that they are sincere followers of the Lord Jesus."

TURKEY IN ASIA.—From Magnesia a correspondent writes: "In accordance with your request, we are happy to announce to you that we have, as in previous years, observed the 'Week of Prayer' in Magnesia. We came together each evening, and had for one hour addresses and prayers, Scripture readings and hymns, appropriate to the different subjects as suggested by the Alliance. This year our services were entirely in Greek, though in previous years there has been Turkish and Armenian, and occasionally English used. We feel that the results have been good, especially so, perhaps, in bringing us as a church nearer together and quickening spiritual life among those who attended the meetings; and we trust that our prayers will be answered for a larger blessing upon our city, and upon God's work at large. During the following week (while still under the influence of the Week of Prayer) some of our friends in Smyrna (who could not get away during the first week) came up, and together we held a conference according to the enclosed programme. These meetings were full of interest, and the attendance upon them was large. Our friends in Smyrna will probably report to you of their interesting

meetings. It is the custom among our brethren in our out-stations to observe the Week of Prayer—viz., in Akabakia, Ak-Hissar (Thyatira), Balandie, and Bouldom. We shall hope for good results from these places also, and would commend to your thought and prayers our whole field, which is in most terrible need of an outpouring of the Holy Spirit."

JERUSALEM.—Our correspondent writes: "It has been our custom to have only three meetings in the week, taking the subjects for two in one; but this year I thought we would try a daily meeting, and I am thankful to say they have been most successful. All the meetings were better attended, and seemed to be pervaded by a more earnest spirit of devotion. Our lecture-room is not large, but it was always well filled, and sometimes crowded, which is not often the case, as our communities are not large. The English, German, Arabic, Hebrew, and Spanish languages show the uniting together of the different communities. I cannot but ascribe the deeper tone of spiritual life which was felt in our meetings to the wonderful work which God has been doing among the Jewish refugees from Russia during the past year. Since May there have been large numbers coming, and though very few have actually professed Christianity by baptism, yet many are ready to come forward when we think them sufficiently instructed. But the fact of the commencement, as it seems, of the restoration, has had its effect on the minds of the people, and has, I trust, stirred many up to more earnest prayer. The Saturday meeting was unique. For some months we have had a Saturday afternoon service for Jews, and instead of putting that on one side, we combined the two, and so, besides many Christians, we had about 100 Jews present."

PERSIA.—Our correspondent in Orooniah (Rev. J. H. Shedd) writes: "In our work among the Nestorians the Week of Prayer has been for many years a season of general observance and great interest; the present year is not an exception. In over forty of our larger congregations special daily meetings were held. From near twenty of these places I have received intelligence—in many of the places, of a very cheering kind. In Grogtpa, the pastor says: 'We never have passed a week of more general interest in religion. At daylight, a meeting of over a hundred earnest worshippers was held. At noon was a large assembly of women; and near sundown, a much larger general meeting

was continued till long after dark. Friday was a fast day of great solemnity, and on the Sabbath the church was crowded to its utmost capacity. God be praised; in almost every house in our village family worship is now daily observed.' In Gualpasban, the meetings began last week continue, and so in several other places. In Suparghan, sixteen miles away, the report says: 'We have received very manifest and copious blessings. It has been a delightful service; the congregation has been so constant and expectant, so hungry and thirsty for the Word of God. I hope, too, that the fire kindled on our altar will not soon go out. This week the meetings continue with growing interest.' Similar reports come from Gavclan, thirty miles away; Salmas, fifty miles away; and other places. We have great reason to bless God for the return of this season of universal prayer, and we ask a continued interest in the prayers of all Christians that God will not take His Holy Spirit from us, but will greatly increase the blessings of His grace."

INDIA.—Mr. H. G. E. de St. Dalmas, who has lately left London for India, writes: "I think you will be interested in hearing about the 'Week of Prayer' in some of the smaller stations in India. Of course, in Poona and Bombay, and other large cities, meetings are held daily, and made to be as representative as possible of the various denominations, as at home. I am, as you are aware, sent specially to minister to our countrymen scattered abroad, and during the week I had meetings for prayer and exhortation at five different places—always one, and sometimes two meetings each day—travelling more than 500 miles, from Monday to Saturday. I found great interest manifested in the subjects appointed for each day, and preached from the appointed texts on the two Sundays. My regret was that I had not several copies of the paper of subjects, that I might, by distributing them at various places, increase the interest. It was encouraging, whilst meeting with small companies in out-of-the-way places, to remember that we formed part of a great host united in prayer to God throughout the world. Beginning with Bhoeawal Junction on the Great Indian Peninsula Railway, where I had services on Sunday, January 7, in the school, church, and Methodist chapel, we had a very happy united prayer-meeting on the Monday, with a larger attendance than the average Sunday congregation at either place of worship. On Tuesday, the meeting was at Sohagpore, near Jubblepore, where our small

congregation comprised some of the employés of the railway and a few soldiers connected with the Rest-camp. Mr. Williams, a missionary of the Society of Friends, kindly helped me in arranging for this meeting. On Wednesday, Thursday, and Friday, I had four meetings for prayer at Hurda and Khandwa; these meetings were held in the neat little churches recently erected by the American Episcopal Methodists, and many of their members joined in prayer. On Saturday I reached Akola. I was to have services here on the Sunday, at the invitation of a Christian engineer residing there, who is much interested and engaged in the Lord's work. We had a happy season of prayer in his drawing-room on the Saturday evening, and a good attendance, considering the very short notice given and the unusual character of the meeting. The last two years I have had the privilege of attending some of the large united meetings in London during the first week of the year, and previously in North India. I have been where our gatherings have been native converts, and our prayers have been uttered in Hindustani. Everywhere the blessedness consists in waiting upon God, and there is joy in uniting with His people in this exercise. I do not think I undervalue past privileges when I say that I do not remember any Week of Prayer that I have enjoyed more than the one just ended, when, with very little previous arrangement, I have been able, with the kind and hearty

co-operation of friends in each place, to lead so many—who would not otherwise have thought of doing so—to take part in observing the Week of United and Universal Prayer. May the many blessings the Lord's people have united in asking be richly given and experienced in India, England, and other lands."

UNITED STATES.—The *New York Observer*, commenting upon the observance of the Week of Prayer in that city, says: "The services of the Week of Prayer have been attended thus far with great interest. Sermons were preached in the different churches on Sunday; the union services at the Madison Square Presbyterian Church were opened on Monday afternoon, the church being crowded, and a deep solemnity pervading the assembly. The Rev. Dr. Hall, who led the meeting, alluded in his opening remarks to those who had been won to join in these assemblies in years past, but who have joined the general assembly above. He spoke with deep feeling of the Rev. Drs. Adams and Rogers, whose forms and voices were so familiar and impressive on these occasions. Meetings were held in the evening, in different parts of the city. The thought is exceedingly impressive that, in all parts of the world where the Gospel is preached, this week is enjoyed as a concert of prayer. He who has taught us to pray hears in heaven when His people in Europe, Asia, Africa, America, and the islands of the sea are asking Him for the gift of the Holy Spirit."

MORAL AND SPIRITUAL DESERTS.

An Address delivered at Steinway Hall, Saturday, January 13, by the REV. THOS. BROCKWAY, Missionary from Madagascar.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."—ISA. XLIV. 1, 2.

One cannot read the Book of God, and follow the course of God's providence intelligently, without realizing this fact—that God never sends a servant of His to warfare at his own charges, in the physical world, in the social world, or in the spiritual world. In every sphere of God's government there is found a principle of compensation, so that when God sends a servant of His to severe toil He always provides him with divine comfort; and this comfort sometimes takes the form of abounding joy.

That was the case with the prophet Isaiah. We see him as he toils on in those dark days of Uzziah and Jotham, and those Kings of Judah who were ever inclined to turn to God in times of sorrow and adversity, and to deny Him when the trouble was past. With a feeling almost like despair, Isaiah says: "The whole head is sick, and the whole heart faint; from the crown of the head to the sole of the foot, there is no soundness in it, but wounds and bruises, and putrefying

sores." But, O man, there is a God who has sent you to this toil. He has respect to the sorrow of His servant; and by-and-bye, when the man would despair because of the lack of results of his toil, there comes to him a vision of future glory, for "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared" for the man that waiteth for Him. So God gives to him a vision of that future glory, the full realization of which we shall not witness, until God, pitying us in our distress, hearing us in our earnest supplication, finding how we fail as we endeavour to bring earth up to heaven, will bring heaven down to earth. Then the tabernacle of God will be with men, and He will dwell with them. Then this terrible reproach of heathenism, of which in this land you think so little, will be wiped off from all the earth.

Then again the prophet speaks of the desert. No doubt many of us here have crossed the desert.

There the heavens above are as brass, and the earth beneath would be as iron were it not that it is nothing but shifting sand. Our lips are parched with thirst; our eyes are blinded with the dust. By-and-bye, both beast and man think they see on the far-off horizon a lake of water. You can almost fancy you see its rippling surface. You urge on your weary beast, and you think he will drink and you will bathe before the sunset. Not at all; you are simply following the mirage of the desert. It is these suggestive figures that God makes use of. He thus illustrates what man is naturally, and then goes on to show what He can make him when he becomes the subject of the new birth.

You say, "But is it so?" "If it were not so, we would still believe God. But it is so. You know what a wilderness, a desert, the heathen world is, both manward and Godward. I might speak of the ignorance of the heathen world, of the cruelty, of the falseness, of the degradation, of the immorality, of the suspiciousness, of the oppressions of the heathen world, until you would go home realizing more than you had ever realized before what a wilderness this heathen world is, both manward and Godward. But I want to deepen your earnestness when you pray, and inspire you with a deeper feeling of thankfulness when you praise; therefore let me present to you one or two facts connected with the mission-field.

I was travelling many years ago in Southern Africa; for my work has not always been in Madagascar. I was accompanied by one or two native teachers, for it was during a disturbed period in our history when war was imminent. The native teachers I had with me were very intelligent, and my plan was this, to visit kraal after kraal, reading, and speaking, and praying. When I was thoroughly tired, then the native preachers would carry on the work in turn. A great crowd would often gather together when I was preaching. On one occasion I was rejoicing in the apparent deep earnestness of the people, their great interest, and the uninterrupted silence with which they listened. But it is not always as we think and hope. I had scarcely finished my sermon when my native preachers said to me, "We dare not have preached to-day as you have." "Why?" I asked. "Oh, sir," they replied, "if we had preached as you have, these people would have taken our lives." Thinking I had done something very wrong, I said, "What have I done or said that would have endangered your lives?" The answer was, "Again and again in your address you have uttered the word 'death.'" "Of course I have," I said, "because I have been insisting on the fact that it is appointed unto man once to die, and after that the judgment." "But these people," they replied, "never utter the word 'death,' nor will they allow any one to utter it in their hearing." Just as the silly bird in the desert, pursued by hunters, hiding its head in the sand, thinks it is safe because it cannot see danger, and therefore will not die, so these silly people hide away the thought and the mention of death, and therefore think they will be immortal. What a contrast is this desert of heathenism with what I might tell you of in another mission-field: even the looking forward to death with joy! There was one man who in his youth was a very wicked man, but the lion was turned into a lamb, and he

became a pillar of the Church below. He was feeling downcast and troubled as his end was drawing near, for Satan had seized the occasion to try him. He had no comfort, and the missionary could give him none. One morning, however, the missionary found the old man with his eye looking bright and his face looking cheerful. He asked him about himself, and he said, "It is all light now; last night I dreamt a dream." Then the missionary feared that it was all a delusion, but said to him, "Pray tell me about it." He continued: "I dreamt I was far away from home, but I did not fear, because there was still an hour or two of daylight. Suddenly there rose up to my view a vast chain of high mountains; I looked on all sides, but I was troubled, knowing that I must cross this mountain before I reached home. Its steepness was very great, and I endeavoured to climb over it, but I could not, and I wept. As I wept, I looked heavenward, and now the evening stars were beginning to shine out brightly in the sky. Then I saw one star unlike to every other star, and I fixed my attention upon it. I saw it move, and it came nearer and nearer to the earth. I saw, as it came nearer, that it was no star, and something seemed to whisper to me that it was a drop of blood. I saw it come nearer and nearer, until it touched the top of the mountain, and the mountain dissolved. Then I leapt to my feet, and I was soon at home."

The missionary said to him, "And what did the mountain mean?" "It meant, sir, that the blood of Jesus Christ, God's Son, cleanseth us from all sin. It cleanses me from sins which I committed, which I dare not tell to you, but which I have confessed to God." And in the joy that truth gave, this aged saint passed into the presence of his Saviour to join the white-robed throng.

Among the heathen Malagasy, when a chief is dying, his friends will cover him with a mantle, and leave him alone until he passes away. In heathenism sympathy is a word unknown. Let me illustrate, in connection with this point, how the wilderness rejoices, and blossoms as the rose. One day two or three of our native Christians came to see me and said, "Oh, master, is it possible for you to go into the heathen town?" I said, "Yes; what is wrong?" They said, "There is an old woman, a heathen, so ill we are not sure you will see her alive. We think, perhaps, you can save her." I went at once, taking with me such medicine as I thought would meet her case. I found her stretched out as if dead; her eyes were open; her hands were closed as if grasping something, but there was a slight flutter of the heart. My difficulty was intensified by the impossibility of my making any diagnosis of the sickness. So there commenced a battle with death, which went on somewhat in darkness for sixteen hours. At last we conquered, and the woman was saved.

Then we discovered the cause of her sickness: the woman was poisoned. She was one of a very poor class of women who get their living by gathering silkworms, which they cast into the boiling water in order to separate the cocoon from the worm. Hunger compels them to eat the silkworms. The silkworms generally are not injurious; but there is one kind found in the centre of Madagascar, which, if eaten, is poisonous, and it was this kind of silkworm the woman had

been eating. She was saved, and it did not afterwards need much from me, except mild tonics, to restore her to health, but it needed all the kind Christian women's care. Bless God for the presence, in heathen lands, of Christian women. Well, she needed all their care day by day, and nourishing food to strengthen her. I thought at one time she would lose her reason, but gradually she grew strong. One evening her shadow came upon the window, and she came in to see me, and said, "Oh, sir, I want to learn something of this praying." That is the term the heathen always

apply to Christianity, as praying is one of its marked features. It was not that native women under our direction had watched her day and night, but that the white man and woman from over the sea should be ready to care for her; this had broken her heart, so she said, "Teach me about this Christianity." She was taught about it; and not long after this, when we met at the Lord's Supper, out of a little band of candidates, the first to be baptized and to come to the table of the Lord was this poor old woman, saved from death and from heathenism.

DAY OF SPECIAL AND UNITED PRAYER FOR IRELAND, MARCH 17, 1883.

The following invitation has been issued by the Council of the Irish Branch of the Alliance:—

To the Christian People of this and other Lands.

Dear Brethren,—We invite you to set apart Saturday, the 17th day of March next (St. Patrick's Day), as a day of Special and United Prayer for Ireland. For several years this concert of prayer has been an annual observance. Amid so much that is calculated to discourage, we accept it as a gracious token for good that our country has been laid in this special manner upon so many Christian hearts in these and other lands. We are encouraged to wait upon the Lord in renewed faith and hope.

There is still, alas! much in the religious and social condition of our people to call for continued intercession and prayer. Since we last united in this solemn observance we have had to deplore the commission of several of the most brutal murders which have marked the blood-stained annals of the land, and in vindication of the law men have been called to expiate with their lives crimes which filled the civilized world with horror. Let us fervently pray that the anger of the Lord may be turned away, and that these sins may not be visited upon our guilty land; that the hearts of men may be turned from their evil ways, and that they may learn to fear God and honour the Queen.

We recognize with satisfaction and hope the presence of encouraging signs—in the abatement of agitation, in the diminution of crime and outrage, and in the return of the

people to habits of order and industry. We thankfully acknowledge the favour of God in the many earnest and devoted labourers in the various churches, the opportunities given for making known the truth, and the growing disposition amongst the people to receive with respect the message of the Gospel. We acknowledge with special thanksgiving the blessings so largely vouchsafed in this city in connection with the labours of our honoured brethren from America, Messrs. Moody and Sankey, the influence of which will, we believe, be long felt even in remote districts of the country.

Let us pray that the blessing of the Lord may abundantly rest upon all His servants, and upon every faithful effort for His glory; that every obstacle in the way of the Gospel may be removed, and that the year upon which we have entered may be marked by revived life in the Church and a great extension of the Redeemer's Kingdom. Let us pray for our rulers that they may be enabled to exercise the authority committed to them with firmness and wisdom. Let us pray for all classes and conditions of men that peace and order may prevail, and that a spirit of forbearance and love may take the place of strife and division. Let this Day of Prayer find us united both in private and in our public assemblies, in earnest prayer to God that the darkness which has so long overshadowed our unhappy land may speedily pass away, and that the light of the Sun of Righteousness may shine forth with healing in His wings.

Signed on behalf of the Council.

SOUTH LONDON BRANCH.

On Friday, February 9th, the monthly social meeting of the Committee and their friends [was held at the residence of John Benham, Esq., Clapham Park. After tea and coffee had been served, the company

assembled in the drawing-room, under the presidency of the host. A hymn having been sung, and a passage of Scripture read, several brethren led the devotions of those assembled.

Mr. Benham, on behalf of himself and Mrs. Benham, expressed the pleasure it afforded them again to welcome the friends of the Evangelical Alliance.

The Rev. R. S. Ashton, Secretary of the Evangelical Continental Society, gave an interesting address on the progress of Christi-

anity on the Continent of Europe. He specially referred to work in Italy, and spoke of what he had seen during his most recent visit to that country.

Mr. Arnold followed with a brief report of Alliance work.

The meeting was concluded with prayer.

RELIGIOUS LIBERTY IN AUSTRIA.

A correspondent in Austria sends us the following intelligence:—

INTOLERANCE IN CROATIA.

At Agram, the capital of Croatia, there is a small company of earnest, truth-seeking Christians, mostly belonging to the Roman Catholic Church, who have for years met on Sundays, and sometimes on week days, for the study of the Bible and mutual edification. We regret to hear that, by order of the authorities, these meetings have been forbidden. These Christian friends have repeatedly been examined by the police; but, although they have now been waiting for many months for a favourable decision, they are still left in suspense. Their conscience forbids them to attend mass, and so they are deprived of all social and religious privileges.

BAPTISTS IN HUNGARY.

Pesth, January 30, 1883.

Koloman Tiaga, the Minister of the In-

terior, has just issued a circular containing the following matter: Thus far the religious community called Baptists was unknown in Hungary. An official acknowledgment of this party could be secured only through legislation by the Diet. The Executive is not in a position to give an official acknowledgment to a new and unknown religious party. The Baptists cannot, therefore, be allowed to organize themselves as a religious body; they must be dealt with as private companies. Preachers, as such, can act only in connection with accredited churches. The official character of Baptist preachers cannot, therefore, be acknowledged. But such persons are entitled to hold private meetings. If they desire to do so, they must give notice beforehand to the local authorities, and strictly conform to existing police regulations referring to public meetings.

CONTRIBUTIONS RECEIVED SINCE JANUARY 18, 1883.

	s.	d.		s.	d.		s.	d.			
Dorby Branch, per Rev. Dr. Simpson	7	7	0	Rev. J. M. Epstein	1	0	0	Rev. J. A. Campbell	0	10	0
Rev. H. Beaman (add.)	0	8	0	M. Walker, Esq., and Mrs.	2	2	0	Rev. W. and Mrs. de Vear	0	4	0
Rev. G. Stringer Rowe	1	1	0	Dowager Countess Aberdeen	2	0	0	W. Bridge, Esq.	0	5	0
Jas. Brownfield, Esq.	1	0	0	Colonel A. A. Croll	2	2	0	Rev. Dr. Pope	1	1	0
J. Knowles, Esq.	1	1	0	Thomas Woolley, Esq.	0	10	0	C. J. Welch, Esq.	0	5	0
T. Potts Hurton, Esq., and Mrs.	1	1	0	Hon. and Rev. E. V. High	1	1	0	Rev. J. H. Dalton (Gen.)	1	1	0
Rev. G. Blisset	0	10	0	Lieut.-Colonel Bentinck	1	0	0	F. C. G. Ellerton, Esq.	0	5	0
Mrs. Forber-Boyle	0	2	8	Major and Mrs. De Wet	0	5	0	Mr. W. Hawkes	0	2	0
Mrs. Tinsie	1	1	8	Mrs. Perry	0	5	0	Lieutenant M. Sanders	0	5	0
Hon. Mrs. Hume Blake	1	0	0	Miss Dover	0	2	8	Rev. W. Roberts	0	10	0
E. Millard, Esq.	1	1	0	R. Reid, Esq.	0	4	0	E. Fulvort, Esq.	1	1	0
Mr. W. Haines	0	5	0	S. Trevor Francis, Esq.	0	10	8	Miss Fulvort	0	2	8
Major-Gen. and Mrs. Stevens	2	0	0	Mrs. R. Soaler	0	2	8	Rev. R. Moulton	0	5	0
Oxford Subscriptions, per Mr. C. Badoock	2	3	8	Reginald Jennings, Esq.	1	0	0	Miss E. Wilson	0	10	0
Sir Wm. Muir, B.C.S.	1	1	0	Cheltenham Subscriptions, per Miss Falkner	5	10	0	John Trapp, Esq.	0	10	0
Rev. J. Lamb	0	5	0	Major Fawkes	0	10	0	Colonel Nolloth	1	1	0
Jas. Taylor, Esq.	1	1	0	Rev. J. Muir	0	5	0	Miss Appleton	1	1	0
N. Rogers, Esq., M.D.	1	0	0	Miss Rawson	1	0	0	Rev. J. Hearnshaw	0	10	0
Rev. A. R. Charles	0	10	0	General Sir A. Lawrence, B.C.S.	1	1	0	Mrs. Frampton	1	0	0
E. Nolloth, Esq. (2 years)	2	2	0	Mrs. Bain	1	1	0	Rev. J. Collins	0	0	0
W. Swainson, Esq.	0	5	0	Rev. T. Storr	0	5	0	Mr. and Mrs. Mann	0	10	0
Major-Gen. Ker	1	0	0	H. J. Houghton, Esq., & Mrs.	1	0	0	Rev. C. Carey Ball	0	10	0
H. F. Harwood, Esq.	0	5	0	B. C. R. Gardiner, Esq.	0	10	0	W. B. Malngay, Esq.	1	1	0
H. R. Boswell, Esq.	1	0	0	A. B. Weston, Esq.	1	1	0	M. Crumwick, Esq.	0	5	0
Hon. A. F. Kinnaird	1	1	0	Miss Gliby	0	10	0	Rev. W. R. Ogle	0	10	0
Rev. A. M. Halket	0	5	0	Southampton Subscriptions, Balance, per R. R. Oke, Esq.	0	14	0	Rev. F. G. Idalscott	0	5	0
Rev. Dr. Brown	0	10	0	G. Arbuthnot, Esq.	1	1	0	F. E. Graves, Esq.	1	1	0
W. Irving, Esq.	0	10	0	Rev. C. Ough	0	2	0	Rev. J. A. Faithfull	0	5	0
G. Palmer, Esq., M.P.	1	1	0	Rev. W. H. Hechler	0	2	8	R. Crewdon, Esq.	1	1	0
Rev. M. A. Knapp	0	5	0	J. Harbottle, Esq.	0	10	0				
Thomas Beach, Esq.	0	10	0	Col. Elliot, C.B.	1	0	0				
G. Curme, Esq. (2 years)	1	0	0	Miss Horton Ellis	1	0	0				
Baron Von Wassenaar Von Catwyck	2	0	0	J. Hatcher, Esq.	0	2	0				
Jas. Bateman, Esq.	1	0	0	Rev. N. Haigh	0	1	0	Stratford	0	15	0
Mrs. Bateman	0	10	0	Rev. J. Bowlands	1	1	0	Rugby	0	5	0
Dr. Dunbar	1	1	0	J. A. Locking, Esq.	1	1	0	Dunstable	1	7	0
T. J. Thomson, Esq.	0	10	0	Dr. Lunn	0	10	0	Ventnor	3	15	10
Miss Duncan	0	2	0	Rev. W. Jackson	0	5	0	Barwick	1	5	0
Bedford Subscriptions, per Colonel Johnston	2	4	0	Captain and Mrs. Dawson	0	5	0	Kings Lynn	0	11	0
				Mrs. C. Fox	1	0	0	Brighton	5	0	0
				Sir James Sullivan, B.C.S.	1	0	0	Falmouth	1	1	0
				Rev. C. E. Bishop	0	10	0	Newton Abbot	0	10	0
								Swansea	1	15	0
								Atherstone	1	1	0

FOR THE WEEK OF PRAYER.

Balance of Collections during the Week of Prayer.

Stratford	0	15	0
Rugby	0	5	0
Dunstable	1	7	0
Ventnor	2	15	0
Harwick	1	5	0
Kings Lynn	0	11	0
Brighton	5	0	0
Falmouth	1	1	0
Newton Abbot	0	10	0
Swansea	1	15	0
Atherstone	1	1	0

Alliance House, 7, Adam Street, Strand, London, W.C.